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Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

June 8, 1955

The Intolerance of Jesus

General Superintendent Young

JESUS taught His disciples tolerance when He rebuked them for snubbing a man who would do good in Jesus' name because this man was not in their circle. Jesus insisted, "He that is not against us is for us." The Master thus identified himself with every good cause. But complacency and tepid neutrality He as soundly rebuked by His words, "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matt. 12:30).

There is no straddling with Jesus; no place for moral neutrality. "Who-soever therefore shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. 10:32). The kingdom of God and true righteousness have a fixed priority. Men must seek these first if they are to find them at all.

For Jesus, the good life is positive; the Christian faith, dynamic. Not every one that saith, "Lord, Lord," shall enter in. Only he who does God's will—actively. Shibboleths,

ritual, and lip service will not do. When the house of man's soul is left unoccupied, it is open to seven devils worse than the first. There is no spiritual vacuum in real life. Also, God's final judgment on the idlers and triflers was that they were wicked and slothful, workers of iniquity.

The scribes and Pharisees often castigated Jesus because He consorted and ate with sinners. But He described himself as the Son of Man who came to seek and to save that which was lost. Those that were well did not need a physician, was His defense.

Even in our day how easy it is for us to become spiritual lotus-eaters, but the stupor that follows is but a harbinger of death! Our greatest safety lies in an aggressive, all-out effort to win our neighbors and friends to Christ and to share in the work of evangelism around the world. Each one of us is either a gatherer or a scatterer.

"Blessed are the pure in heart: for they shall see God" (Matt. 5:8).

TELEGRAMS

Reading, Pennsylvania—Assembly of Washington-Philadelphia District shows good spirit of unity. Dr. D. I. Vanderpool's preaching of the best; he is loved by all. District Superintendent E. E. Grosse re-elected for seventh time with tremendous vote of confidence; reports reveal highest gains in history of district. Six new churches organized during year. District united in aggressive allegiance to God and district leaders.—**NEIL HIGHTOWER, Reporter.**

Tucson, Arizona—Rev. M. L. Mann re-elected as district superintendent with only 2 dissenting votes out of 121 cast. The eleventh year of his superintendency in Arizona is the greatest yet. Gains in every department. Dr. G. B. Williamson at his best, and the victory spirit is present in the assembly.—**HAROLD BUCKNER, Reporter.**

Portland, Oregon — Wonderful twelfth annual Oregon Pacific District Assembly now in session (May 21). Splendid reports along all lines; 3 new churches organized; over \$61,000.00 for foreign missions; Sunday-school average attendance 7,253; 213 net gain in church membership. Rev. W. D. McGraw, Jr., enthusiastically re-elected by nearly unanimous vote. Nineteen thousand dollars pledged for home missions; 10 per cent giving for foreign missions accepted as goal for every church. Dr. Hardy C. Powers, general superintendent presiding, has challenged and lifted our hearts by his timely messages.—**HAROLD M. SANNER, Reporter.**

Yakima, Washington—The fifty-first assembly for Northwest District was held in Yakima First Church, May 18 and 19, and presided over by Dr. Samuel Young, general superintendent. The high point in the assembly was the re-election of Dr. E. E. Zachary with the highest vote in the history of the district. While it was an eleven-month year for the district, the total giving to district and general interests reached a new record. The Sunday-school enrollment netted a gain of over one thousand for the year, and the average weekly attendance went over the seven-thousand mark as a result of a large gain in average attendance. A substantial net church membership gain was reported. Church property is now valued at \$1,920,837.00, a gain of \$287,636.00; and parsonage property is valued at \$450,715.00, a gain of \$55,115.00. Dr. Zachary also reported the organization of four home-mission

churches, located at Naches, Bingen, Quincy, and Othello, Washington. The messages of Dr. Young were a great inspiration to delegates and visitors to the assembly. The N.Y.P.S. and N.F.M.S. conventions were also held in Yakima the same week, May 16 and 17. The conventions and assembly brought to Yakima the greatest convocation of Nazarene representatives at any one point in the history of the district.—**J. PAUL DOWNEY, Assembly Reporter.**

NEWS IN BRIEF

Rev. E. E. Taylor, Nazarene elder and evangelist of East Palestine, Ohio, died on May 19, as a result of an operation for appendicitis with resulting complications.

Mr. Lee Roy Diffie died April 5, after an illness of six weeks. He was very active in the work of First Church of the Nazarene, Little Rock, Arkansas, during the eighteen years that his companion, Mrs. Agnes White Diffie, was pastor there, and also in their present pastorate at Pine Bluff church.

Rev. Wilson D. Baker has resigned as pastor at Craig to accept a call to pastor the Scenic Drive Church at Springfield, Missouri.

Rev. Dean H. Wessels has resigned as pastor of Central Church in Coffeyville, Kansas, to accept the call to pastor First Church in Abilene, Texas.

Rev. Harley Duncan has resigned as pastor of the Auburndale Church in Topeka, Kansas, to accept a call to pastor the church in Mound City, Missouri.

The Nazarene Theological Seminary reports that at the close of the day, Monday, May 23, they had received 3,342 envelopes, with a total of \$14,187.92 for the special Landscape Fund.

At a recent district vacation Bible school workshop on the Northwest Indiana District, two hundred workers were in attendance. Mrs. L. D. Lockwood, district director of vacation Bible schools, was in charge of the workshop. Devotions were led by District Superintendent Arthur C. Morgan. The district church school board co-operated in planning this profitable project.

After almost five years as pastor of First Church in Macon, Georgia, Rev. W. F. Masters has resigned to accept a call to pastor First Church in Richmond, Virginia.

Rev. and Mrs. Loy D. Jones, pastors of the Church of the Nazarene on Woodland Heights, Harrison, Arkansas, were honored with a surprise silver wedding anniversary celebration on May 14, at the parsonage. Brother Jones came to Harrison as pastor in September of 1954. His twenty-two years of pastoral work have been in Arkansas.

After having pastored the Argo, Illinois, church for a little more than five years, Rev. Howard W. Hill has resigned, as of June 19, to accept the pastorate of the church in Clearwater, Florida.

Rev. Gene Hudgens has resigned as pastor of the church in Burlington, Colorado, to accept the position of minister of education and visitation at First Church in Pasadena, California.

KEEP YOUR AIM HIGH

By Hilda B. Morrill*

HAVE you ever thought how much in life depends on what you aim at? By aiming high you'll find the effort to win is greater.

Has God called you to some (seemingly) impossible task? Just keep your aim high and remember that all things are possible with God! He will never fail you.

Sometimes we feel that we have failed. That is the time to look up and not the time to mourn or sink into a slough of despondency. Just pick yourself up and fasten your eye on your God and go on!

Just remember, God is always on the giving hand, so keep your eyes on your Saviour and your aim high!

*Greenwood, Mass.

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My Father—on His 95th Birthday*

DEAR DADDY:

Today is your birthday—your ninety-fifth. What a rich, full, and satisfying life God has given you! He has been good to you, and He has been good to us to let you stay with us so long. You are active; your mind is alert, and you have kept your optimism. Born back in 1859, before the beginning of the Civil War, you have lived to see some great and revolutionary changes in the world; you have lived even to see the atomic age. Many thinking people today have the “jitters,” but if there has been any change at all in you, it seems to me you have a stronger faith and a greater hope. Of course your faith has been almost a century growing; it did not come overnight.

I remember your telling me of that experience when you first “touched God” for yourself. It was at the family altar. Your father took down the Bible and called the children to family prayers. You had been playing on the floor and your mother said to you: “Daddy is going to read from the Bible; that is God talking to us. And then he is going to pray; that is the way we talk to God. So come over by Mother and be perfectly still.” Your baby brother was sitting on your mother’s lap. You were just three years of age, and yet it made such an impression that you never forgot it.

You listened as your father read, and then you peeked through your fingers at him as he prayed. You knew he was talking to Somebody whom you could not see. He was so earnest that almost before you knew it you too were talking to God, and you knew that He was listening. You told Him then that you always wanted to talk to Him and love Him.

Later, at the age of fifteen, you prayed through to such a definite knowledge of God’s will for your life that you knew He wanted you to preach the gospel. You started out almost immediately and were given your first minister’s license at the age of eighteen, and received your first charge at that time. I have often wished that you had kept those saddlebags which you used on your first circuit. I would give a great deal to have a picture of you riding that old blind horse. If he were still alive and could talk, I suppose he could verify the fact that you got sanctified. He furnished a part of the proof to you that you needed something more in the realm of grace.

You had never heard a sermon on holiness; you did not even know there was such a doctrine or experience. With the Bible as your only Source Book, the hunger of your own heart to prompt you, and the Holy Spirit your only In-

structor, you prayed until God spoke to your heart and said, “Be clean.” You did not know what had happened except that you were rid of something that had always troubled you, and that you had received something that you never had had before in your life and ministry. Later you heard your first sermon on holiness and then you knew what to call the experience you had received.

This experience transformed your ministry but also, eventually, it led to one of the greatest tests of your life. After twenty-five years in the ministry you came to the time when the leaders of your particular conference were seeking definitely to discredit the doctrine and embarrass all who preached it. You were never very strong physically and the pressure and opposition which you faced, together with the financial stress which resulted, brought on a nervous breakdown. My first recollections go back to that little farm in southern Texas where you were trying to regain your health and provide for your family.

Denied a place to serve in the ministry of the church you loved, and to which you had given so many years of sacrificial service, God began to talk to you about your neighbors, the hundreds of Mexicans who lived around us. I have often wondered where you got the money to rent and equip that large tent and employ an evangelist to preach to them. Also, I have wondered how you ever found Rev. Carlos H. Miller, who afterward became one of our first Nazarene missionaries to Mexico. How did you buy that printing equipment and finance the publication of *Rayos De Luz* (“Rays of Light”), which in a few years

Family Altar Fragrance

*How far the holy fragrance of
The family altar goes!
When childhood days are far behind,
The beauty of it glows.*

*Though some things, to my memory,
Are indistinct and blurred,
I still can hear my father’s voice
Expound the Holy Word.*

*I did not heed its counsel then,
Nor realize its worth,
But now I know that shrine to be
The sweetest place on earth.*

*It’s proved a shield to keep my faith
Undimmed through joy or care;
The mem’ry of that hallowed place—
My father’s voice in prayer.*

*To Rev. E. B. Galloway by his son, Fletcher, on August 17, 1954

(From *Sunshine and Shadows*, by Alice Hansche Mortenson; used by permission)

was going to hundreds of addresses in Mexico, South and Central America, Cuba, and Puerto Rico? It looked like God opened the door which no man could shut!

You and Mother lived by faith, if ever anybody did. I have heard you quote scores of promises from the Good Book; but no promises were more frequently on your lips than the ones relating to your children. I suppose I've heard you at least a thousand times say, "The promise is unto you, and to your children." It was a great day for us when you moved to old Peniel [Texas]. You had heard about the little holiness college and community, and you felt that was where God wanted you to bring up your family; you were determined to save them. It took faith, and meant sacrifice, but today you are reaping some of the dividends. Almost without exception your children and grandchildren are Christians and are active in the Church of the Nazarene, several of them in its ministry.

That Sunday in 1908 when you and Mother and the six of us children came into the Church of the Nazarene proved to be an epoch in our lives. I was too young at the time to have much to say about it; but that step, together with your intercessory prayers, saved your family—now increased to four generations.

Mother's home-going four years ago was a great loss to all of us, but it was amazing how God comforted you and how He seemed to give you a special gift of comfort to share with us. Your unwearied tenderness during her long illness furnished a beautiful cushion of love for her. I'll never forget that scene as you placed the last kiss upon her cold brow and said as you looked toward the family circle, "We are coming, Mother. We are all coming!"

Daddy, in these thirty-two years as a pastor, I have seen many people grow old. It is pitiful when they have not been delivered from super-sensitiveness, selfishness, and stubbornness. You have grown old in the beauty of a sanctified experience. I am sure at times you are lonely and there must be some things that are not easy. However, evidently this is a secret between you and God because we have never heard about it. I am sure it was not easy for you to tell us goodbye a few days ago, but after we had prayed together there was a smile on your face and a twinkle in your old blue eyes as you broke into your favorite song:

*Singing I go along life's road,
Praising the Lord, praising the Lord;
Singing I go along life's road,
For Jesus has lifted my load. . . .*

*When to the throne of grace I flee,
I find the promise true;
The mighty arms supporting me
Will bear my burdens too.*

You have found the secret. Trusting "Father" seems as natural to you as breathing. Heaven does not seem far, so you will not have far to go.

Your devoted son,

How to Be Happy—

Though Married!

By Paul Martin*

WHAT new can be said on this subject? Perhaps the testimony of thousands of happily married folk would sound fresh and new today! For many Christian couples resent the devil's advertising that marriage is a farce and failure. Of course, I know the facts. I know the high percentage of divorce in America. But has anyone given the facts of Christian marriage? Read them and shout, for you'll find that youngsters married in the church, with a living faith in God, with prayer as their partner, with Christ as the Head of their home—are enjoying a full, satisfying, happy marriage, and building firm homes.

Oh, I know, when cinematic Ava Gardner was asked about her husband, Frank Sinatra, she slyly said, "I just haven't had time to divorce him!" And I know that satirists and gay clowns of literature have scoffed at marriage; as Charles Churchill, English poet, said, "Man and wife, coupled together for the sake of strife." But these too have made fun of purity, of faith, of home, and of life itself. Let us go again to God's Word, and to the testimony of a happy man in the "alphabet psalm," one hundred and nineteen.

I think I see in this verse, "I have sworn, and have confirmed it" (Ps. 119:106, A.R.V.), some friendly advice. Love must have the protection and sacredness of the marriage vow. It is God's important plan. This vow, to mean all that it should, will be repeated and confirmed often. And love will grow between the young man and his young wife—it will grow as they grow—it will gather strength as they nourish it—it will bear precious fruit.

Another part of this confirmation is a continued dependence upon the blessed Spirit of God. He whose guidance we invoke at the ceremony will work miracles for us. He helps us pray our problems through. Couples that talk freely of their spiritual problems, that play and pray together, that learn the mighty lesson of "praying through," that lay deep foundations in the will of God, will learn to roll with the heavy swells that assail them, will cling to His hand in the rough gale, will keep afloat, and will laugh at their troubles in time. During it all, like a bright hurricane lamp, will be the warm glow of strengthened love and wholesome understanding, for "thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105).

*Nazarene Evangelist

O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth (Isa. 25:1).

A TRIBUTE TO DAD

By Earl G. Lee*

YESTERDAY was Easter, a beautiful day! We met with the Indian people in a lovely sunrise service. Then I had the honor of bringing the Easter message to the people of the Basim church. Rarely have I felt the presence of the Lord more in helping me to preach, especially in Marathi, than I did yesterday morning. God was near. The living Christ was as real to me as to the men who walked along the dusty road to Emmaus so long ago.

But in the midst of the service, Mrs. Lee slipped out to sign for a cable which had just arrived from America. It brought the word that my father had slipped away to be with Jesus. We were not taken unawares, for the day before a cable had told us of his critical illness.

On Easter—while preaching about the Resurrection—here was proof of what I was saying: "He that believeth in me, though he were dead, yet shall he live: . . . Believest thou this?" (John 11:25-26.) In the midst of the message, having made the above statement from Jesus' own words, I asked myself the question—and thank God I could answer, "Yes, Lord, I do believe!"

Today I would pay tribute to a dad who always has been a bulwark of strength to this boy. He was just an ordinary layman with but little formal education. His writing is hard to read (I was just looking over a letter that he wrote me), and his English was not always correct, but he was a first-class dad.

I have never seen my dad with a cigarette in his hand, nor spend money on that which was sinful, nor put in front of his children that which would be a hindrance. I never remember once when he stayed home from prayer meeting because he was tired. He was a hard worker, from 5:00 a.m. to 6:00 p.m., that his family might have that which was necessary. The church came first—always. He was a booster for every pastor who ever came to our church.

My dad was what we call a "natural optimist," always looking on the bright side. He was a pal to this boy. I rode with him on the milk truck when I was so small that I had a hard time jumping off. He played ball with me, giving me invaluable counsel in times of crisis. I knew he loved me—he didn't always have to be telling me.

One time when I was in college I was at the crossroads, having to make a great decision; others advised me, but it was dad who laid his hand on me and gave the right word that helped me to make the right decision. Then came India's call! He heard about it before I had an opportunity to tell him. He had wept many tears before we met. I was the only son, our children the only grandchildren, and I knew what a heart-

ache our leaving to go ten thousand miles away would be. But, after I told the story of our call with my dad sitting in the audience, he came to the front of the church, gripped my hand, and said, "Son, I'll never put a thing in your way." And he never did! Never a word of complaint about his loneliness for me and our children. There was only praise to God for allowing his son the privilege of going to India.

We enjoyed rich and wonderful days of fellowship on our recent furlough, but never did he say that he wished I could stay at home, even though he knew, and so did I, that probably we would never meet again on this earth. Nearly every letter written in that scrawly handwriting of his included these words, "Keep up the good work."

The highest tribute I can pay to my dad today is to say, "My prayer is that I may be able to be as good a father to my two sons and one daughter as Dad was to me and my sister." Today I say, "Hail to those wonderful Christian Nazarene dads all over our church!"

HARPS

By Lyle Prescott

*The fingers of the coconut leaves
Forever wave from graceful sleeves
As if they plucked invisible strings
Of harps suspended on invisible wings.
And I could believe in angels near,
For angelic music I can hear.*

*Prosaic persons say it's wind
That makes the palm fronds gently bend;
They cannot hear those harmonies sweet,
Nor feel the tympanies vaguely beat,
Nor sense the melodies in me arise,
Nor believe in God beyond the skies.*

Sin's Withholding Tax

By R. A. Kerby*

THE "good things" of God's provision and protection so eagerly longed for by Israel were not arriving. Calamity, clad in somber garb and wearing a dark frown, was stalking through the stricken villages and across the desolate countryside. The zero hour of doom was at hand! To the eastward the Babylonish hordes were assembling in great fury for the imminent invasion of the Land of the Covenant.

The prophet Jeremiah scanned the face of the lowering heavens and with great accuracy read "the signs of the times." These portents of coming doom declared a message which cut no corners, shaded no colors, and spared no sin. The questioning mind of the weeping prophet delved to

*Nazarene Missionary in India

*Fort Collins, Colorado

the very bottom of affairs to locate the cause for the impending holocaust; therefore he declared that this cause did not reside in the cruel hearts of the invaders but rather resided in the heart of faithless and backsliding Israel. His final judgment was, "Your sins have withholden good things from you." The "good things" of God's provision and protection had been devoured by *sin's withholding tax!*

The greatest peril now confronting the Western world is not the evil lodged in the hearts of those ruling behind the iron curtain; but rather, it is the evil that now fills our lands to overflowing. Sins of almost every kind and variety are being practiced secretly or openly, and any old-fashioned talk of standards is usually sneered out of court as being "legalistic." A so-called "gospel freedom" is allowing many church people to run neck and neck with the most avowed worldlings in the mad scramble for money, pleasure, and power. If we, as Israel, persist in this wicked course, we shall one day be forced to pay in blood and tears, as Israel did, *sin's withholding tax.*

Think on These Things:

By F. Lincicome*

THE REGENERATION of the lost is the true genius of our holy Christianity, the supreme business of the Church, and the true end of our conversion. It is grand to be converted, to feel the joy of sins forgiven, and to know our names have been written in the Lamb's book of life, but it is a grander thing to answer the purpose of our conversion in getting others saved. God has not only saved us *from* something; He has saved us *for* something. God does not save us just to keep another person out of hell or to put another one in heaven. He has not saved us just to make us more comfortable, but to make us comforters.

The regeneration of the lost is the supreme business of the Church. Note, I did not say reformation, I said regeneration. It would seem that the Church has abandoned the gospel of regeneration for a program of reformation. Many are in for bettering Sodom but not for saving Sodom. They are in for regulating the stream, but not for purifying the fountainhead; they are in for chopping off the branches but not for laying the ax at the root of the tree. There are thousands hacking at the branches of evil to one who is striking at the root. They will go in for making the outside of the cup clean. They will damn the woman for running a house of ill fame and excuse the man who rents her the building. They will send a man to hell for getting drunk and let the man who voted for it go to heaven. They will press the law on the gambler

*Evangelist, Gary, Indiana

and wink at the card playing, churchgoing gamblers.

The work of the Church is not reformation. A mere reformation or an outward righteousness is obnoxious to Christ. He told the best church members of His day, "Ye are like unto whited sepulchres, . . . outward, but are within full of dead men's bones."

Such words should cause the Church to stop and think, if it has engaged in civic reform and social regeneration, and has abandoned a program of regeneration for a program of reformation.

Reformation is not regeneration. Reformation is the work of man. Regeneration is the work of God. Reformation whitewashes the man—regeneration washes the man white; reformation is turning over a new leaf—regeneration is the beginning of a new leaf; reformation is what a man has and puts off—regeneration is what the man takes on he never had.

Christ gets at the habits of men by getting into the hearts of men. He works His way from the center to the circumference. The ruin of man is not external, it is internal. That is why Christ said, "Cleanse first that which is within," lay the ax at the root of the tree, and purify the fountainhead.

Christianity is more than a dinky reformer, mending broken walls and putting new patches on old garments. "Christianity is a sworn foe to anything like patchwork." Christ does not offer us an improved old life but a created new life. "If any man be in Christ, he is a new creature." The gospel is not here to repair; it is here to replace. Repaired goods are secondhand goods, and Christ is not in the secondhand business. Man can generate, but only God can regenerate. Man can reform, but only God can transform. "Salvation is not by reformation, nor legislation, nor by imitation, nor by confirmation, nor by joining an organization, nor by belonging to a denomination, but by a new creation brought about by regeneration."

SCARS

By Pearl B. McKinney

*The risen Christ still bears the scars
Of heaven's darkest hour,
When all alone upon a cross
He wrest with Satan's power.*

*Those precious scars remain the same,
But now my risen Lord
In triumph rules and reigns supreme,
By countless hosts adored.*

*Perhaps your life bears scars of pain
Or heartache, fear or loss,
But sweeter is the victory
That's purchased by a cross.*

"Doth He Fear God for Nought?"

By Lois Murphree*

THERE WAS a man who lived in the great Northwest, whose name was Father. And that man was perfect and upright, and one that feared God, and eschewed evil. And there were born unto him sons and daughters, and he dedicated each one of them to the Lord.

There came a day when God met the enemy of souls and God said, "There is none like My servant in the earth, a perfect and upright man." And the enemy of souls replied: "Doth he fear God for nought? Hast Thou not blessed him with the things that count—personality, friends, family, physical strength, and the means of livelihood? Take away Thy protecting hand and see what he will do." So God said to the enemy of souls, "You may touch his possessions, but do not put thy hand upon himself or any member of his family."

And the years came when the sun beat hot upon the lands, the dry winds blew, the rains were withheld, and the wheat withered—there followed other years when the sun beat down, the dry winds blew, the rains were withheld, and the wheat withered. Father's counselors said: "You lack wisdom. See what is happening? Stop thinking about serving God and give all of your time to making a living." But Father replied, "He knoweth the way that I take: when he hath tried me, I shall come forth as gold" (Job 23:10). In all his difficulties Father did not sin nor charge God foolishly.

Again, there came a day when the Lord met the enemy of souls and He said to the enemy, "See, My servant still retains his integrity." And the enemy said, "Let me touch a member of his family and we shall see what this upright man will do." So God replied, "You may touch one member of his family, but do not touch him." And so the enemy of souls came with a sickness, a sickness unto death; and little Jackie was called away. But Father's desire to serve the Lord was made all the stronger and he said, "Though he slay me, yet will I trust in him" (Job 13:15). And from that time Father gave his full time and talents to serving the Lord, and he brought many other people to know the Perfecter of his faith.

Again, there came the enemy of souls and God said to him, "Behold the perfect man." The enemy replied: "You have withheld the right for me to touch his body. Let me touch his body and you will see." So God granted him this permission, but He stood by with these comforting words, "There hath no trial taken you but such as is common to man; but God is faithful, who will not suffer you to be tried above that which ye are able; but will with the trial also

make a way of escape that ye may bear it." And when this trial of sickness came, Father said, "Though sickness destroy this body, yet will I see God."

Then, when they saw Father's continued steadfastness, there came running unto Father a daughter and son-in-law from Africa (by prayer and correspondence), a daughter and son-in-law from Texas, a daughter and son-in-law from New Mexico, a daughter and son-in-law from California, a daughter and son-in-law from Minnesota, and two daughters and sons-in-law from Montana; there came also a son and his wife from Illinois and two sons and their wives from Montana. These came saying, "We thank God for our heritage and we are dedicating ourselves to serve our father's God."

And, because of the new life born in the hearts of each of the three sons and seven daughters and of each of the three daughters-in-law and seven sons-in-law, the Lord blessed the latter days of Father more than the beginning; also, the Lord continued to carry on the work which Father had begun, through these sons and daughters.

Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation (Isa. 12:2-3).

Jet Propulsion

By Edgar A. Kincaid*

WHILE driving past the Boeing Airplane Company in Seattle a few days ago, I had an amazing experience. My speed was reading at thirty-five miles an hour. Suddenly to my left I heard a tremendous roar. Looking quickly I saw "Jet" soaring from the airstrip and hurtling through space at a tremendous rate. Such speed I had never witnessed close up before. It almost took my breath away. He was traveling so fast that I looked behind me to be sure which way I was going. What an invention! That plane flew as if it had the wings of an angel. All other planes seem outmoded, slow, and clumsy in comparison.

Sanctification is like that. God planned an experience for man from the foundation of the world that would do for the born-again Christian what "jet-propulsion" does for a plane. D. L. Moody was told by some ladies of his congregation that they were praying that he might receive the Holy Ghost. One day, as he was walking down the street praying, God came and filled him with the Holy Ghost, sending him on his way rejoicing. After that experience he said he

*A letter written to her father, Rev. L. G. Nees, when he was stricken with cancer.

*Pastor, Kent, Washington

had ten times as many saved in his services as he had had before. Bud Robinson told of how for years after he was saved he had trouble with his temper. He sought for deliverance day and night. While he was plowing corn one morning, God sent the Holy Spirit on "Old Bud" in such a mighty way that he asked God to stop before he died with satisfaction. From then on he had no trouble with the evil temper and was enabled to win thousands to God. These are examples of a layman and a preacher whom God sanctified and made their lives more abundant.

The reason for these marvelous results in the life of the sanctified is twofold. First, *carnal weaknesses are eradicated*. This is accomplished by the purging, purifying fire of the Holy Ghost. Envious James, selfish John, impetuous Peter, doubting Thomas, and all the other disciples who forsook Christ and fled in the hour of trial, were changed to holy and powerful apostles who turned their world upside down after they were cleansed by this fiery baptism with the Holy Ghost.

Second, *the Holy Spirit fills the heart with His presence*. Not only does He cleanse completely; He fills fully. He takes the carnal weaknesses out and in their place fills the heart thus emptied of self with His purifying presence. Christ commanded His disciples, "Wait for the promise of the Father, which, saith he, ye have heard of me" (Acts 1:4). Then He promised, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me" (Acts 1:8). The Heavenly Comforter was sent from the Father as Jesus had promised. He did for His followers just what He said He would do. To have Him is to have power. There was no need for anybody to tell me that "Jet" had performance and power—for it gave a roaring testimony as it rose into the air. No one will need to tell you when you have the Holy Spirit. Your life and testimony will witness that it is so as you climb to heavenly heights in Christ Jesus.

RIGHTABOUT-FACE

By Jessie Whiteside Finks

*The sobs and tears of the orphaned children;
The lonely hours of the bereft wife;
The vacant place in home, church, and labor,
With the great army of those maimed for life
Caused by old Demon Rum—
These cry out from the ground!*

*Take care, you Christian who voted for alcohol,
And you who troubled not to vote at all—
Plead for forgiveness for your indifference
To a loving Saviour—let Him hear you call.
Accept His forgiveness, then make restitution,
Rightabout-face and then never shirk.
Then through His grace speed to the work!
See the conditions ruining our nation—*

Alaska Allusions:

By J. Melton Thomas*

"BRED TO RUN"

IT WAS a long time before team nineteen would run—but already the dogs were pulling at the leashes and baying to go. This was dog racing time, and these were the dogs whose highest joy was in the harness, who lived to feel the pull of muscles against sled, and to hear the musher's voice putting them on the trail.

Now Alaska is not wanting for dogs. They range in breed from pure Husky to pure mongrel! There are tame dogs, and dogs vicious. There are dogs singly, and dogs in packs. There are dogs claimed, and dogs unclaimed; dogs fat, and dogs lean. There are dogs native to the country; and dogs which, for many mysterious reasons, are shipped in, at great cost, to fond owners. Dogs, like mosquitoes, are an Alaska plague.

Not all these dogs are eager, like team nineteen, for the grueling miles ahead of the sled on the trail. There were plenty of stray dogs around the sled even at race time, yapping at the racers as if to say, "Why the gall of your bondage when you, like us, could be free?" There are many more untrained canines here than there are those which will bring in prize money. Most Alaska dogs are just plain dogs after all.

Now why the difference? Why does one set of dogs rend the heavens with appeal for the harness and race, while a multitude of others do nothing but yap and make the task of the willing difficult? It seems to be a matter of *blood*. *Sled dogs are bred to run*. It is as much a part of them as stalking or pointing is to others.

It occurs to me that there are Christians who duplicate the spirit of the Husky. Within their very nature, implanted there by the Holy Ghost baptism, is an eagerness to serve. It may mean long days on the trail, times when the feet are sore, times when the body is weary. Notwithstanding, when the call for workers goes out there, like Isaiah, are always ready to say, "Here am I; send me" (Isa. 6:9).

There are plenty of "yappers," too, who would hinder such people. Listen to their distracting voices: "You're doing it to get ahead. You seek people's applause. It is all personal ambition."

But what of team nineteen? They give no heed. Yappers come and yappers go. They are annoying, but they must not be allowed to hinder the race. Let them take their miserable bones of contention and slink back under the cabin—for the team nineteen there is the trail ahead! That trail they know to be long; the hazards, too, they are well aware of—but still they pull at the leashes, bay their eagerness to be gone. What's the matter with you yappers? Can't you hear the voice of the Great Musher behind the

*Pastor, Juneau, Alaska

sled? Is there no inner urge that puts you with eagerness in the harness?

Let the mongrel yap! The *pure will be on the trail*, for they are bred to run!

Nehemiah Overcame the Obstacles

Third article in a series of three on

NEHEMIAH

By Leslie Parrott*

BEFORE Nehemiah ever arrived in Jerusalem, Sanballat, the Samaritan, heard of the proposed reconstruction job. He was against it! And there is a Sanballat in every church. Maybe God allows them to operate just to prove His own power in the lives of His workers. At any rate, Nehemiah faced four obstacles.

1. *The knockers*: Sanballat soon recruited followers. A knockers' committee can always find joiners, and quick. Dr. R. T. Williams said, "It takes ten good men on a church board to overcome the influence of one knocker." The knockers scoffed and threatened and bluffed, but they did not have enough vicious words in their vocabulary to frighten Nehemiah.

If we ever build the Kingdom, it will have to be done in spite of some people. Be kind, your job is to help everyone, but do not let the Kingdom suffer undue damage because of Sanballat and his committee of debunkers.

2. *Personnel problems*: The wall-building job had not progressed far until personnel problems arose. Some complained that their task was more difficult than others. The rubble from the ruined wall was deeper in some places than others. Those who had no carts complained of unnecessary backaches.

Unhappy, complaining people are always unpleasant to deal with. But God's Holy Spirit can furnish the lubricating oil of kindness and wisdom which is needed in handling personnel problems. One of the fastest ways to teach people the secret of living a radiant, victorious life is to get them busy in visitation evangelism.

3. *Lack of know-how*: Many of the families whom Nehemiah recruited were unskilled, totally unschooled workmen. Nehemiah must have taught them as they worked. At least that is the best way to teach a man to be effective in visitation evangelism. I took a man with me calling who did nothing but watch and listen. He scarcely said, "Hello," and, "Good-by," in the homes where we called. He was afraid. But after a few evenings of visitation he tried it alone and soon became a very effective worker. Willingness is about the only requisite for this job. The Holy Spirit can be a great Teacher of a willing soul.

*Pastor, First Church, Flint, Mich.

4. *Disinterest*: Nehemiah must have found a certain segment of the people satisfied with things as they were, ruined walls and all. At least there are people like that in every church. The one requisite to a growing church or Sunday school is a holy, contagious enthusiasm. And there is no magic way to produce this where there is none. It was present at Pentecost; it was not present at Ephesus on Paul's first visit. It permeated Dr. Bresee's church, and is to be found in many churches today. This kind of enthusiasm comes when the power of the Holy Spirit fills the church until the church becomes a spiritual refilling depot to weary souls. Well-fed customers tend to return. May the intangible Presence be the hallmark of our services.

PRAYER PAYS:

In the quiet hours of the night, somewhere in the home, I heard the muffled tones of pleading prayer. We had a revival!—ALVIN D. RICHARDS.

What Are You Preaching on Tonight?

By H. L. Johnston*

I WAS visiting with a friend in our home on a Sunday afternoon when the phone rang. A young navy boy whom I had recently met was asking the question, "What are you preaching on tonight? May I come over and see you a few minutes?" And in a few moments he was in my study talking with me about something that was on his heart. He has been a Christian but a short time. It seems that he had been contacted by the parents of another young man who was now in trouble. These parents thought he could help their son who had been married and divorced and was now in desperate need of Christ.

As we sat there in my study the young Christian, home over the week end, said, "Are you preaching a salvation message tonight?" I told him that we Nazarene preachers generally preach an evangelistic message every Sunday evening, and then I gave him the gist of the truth I planned to present on the subject of redemption based on Rom. 3:23-26. He said: "That's just fine. I thought you would be. You see, I can't take my friend to my church, for it won't be a salvation service. We don't have that kind of service at our church." He had told me how he was saved outside of his own church. He went on to say, "You see, I want to try to get him to come with me to your church tonight. I want to try to get him saved."

As the people came into the church that evening I watched eagerly for the young man to come with his unsaved friend. The navy boy did come with his sister. He had tried but failed

*Pastor, First Church, Elkhart, Ind.

to get the other fellow to come. We had a good service. But I have been thinking: There are needy people all about us; many churches are not getting folk saved; we Nazarenes must realize our responsibilities in such times as these. May God help us preachers to keep the revival fires of evangelism burning on the altars of our hearts and of the church, and in the pulpit. Those outside our Zion are expecting us to. Let us not fail them.

From Kansas to Iowa via Washington, D.C.

ON THE last Sunday in March, I supplied for Rev. E. E. Reep, pastor of the Lakeview Church of the Nazarene, Overland Park, Kansas. This is one of our Greater Kansas City churches which has been organized only a few years. I enjoyed preaching twice to the people of this church. God is blessing them under the leadership of Brother Reep.

During the week before Easter, Mrs. White and I started for Washington, D.C., by automobile. We made the trip to attend the annual meeting of the Religious Press Association. On our journey to Washington, we stopped at Paoli, Indiana, and heard an Easter message by Rev. Carlton Golliher, pastor of the Church of the Nazarene there. God was in the sermon, and at its close a middle-aged man came forward and was saved. I like that kind of Easter service. There is no better way to celebrate our Lord's resurrection than by having someone bow at the altar and meet the living Christ.

Next we stopped at Louisville, Kentucky, where we spent the night with Mrs. White's brother and his wife, Mr. and Mrs. Alan McConnell. Here we got some needed rest and enjoyed a visit with them and other relatives.

We arrived in Washington, D.C., Wednesday morning and went at once to the National Press Club for a luncheon meeting of the Religious Press Association. From then on until Friday afternoon we were kept busy throughout the day and in the evening attending addresses and discussions of a very high order. While in Washington we stayed in the home of Miss Nona Huddleston and Miss Lydia Braun. They both work for the government and are active members of the First Church of the Nazarene in Washington. We shall long remember the hospitality of these friends. Miss Huddleston is like one of our family. She stayed in our home some years ago when Mrs. White and I were teaching at Bethany-Peniel College.

At the request of Rev. William Allshouse, pastor of our First Church in Washington, we stayed over April 17, and I supplied the pulpit both morning and evening. Rev. and Mrs. Allshouse were in New England over that Sunday, where the former was speaking in an N.Y.P.S. convention. Dr. George Reed presided at the Sunday morning service, and Dr. Neel J. Price on Sunday

evening. It was a pleasure to preach to the people of First Church again. God is blessing the ministry and leadership of Rev. and Mrs. Allshouse in this outstanding Church of the Nazarene in the capital city of our country.

While in Washington we met many friends of other days besides our hostesses. Among them were Mr. and Mrs. Perry Cunningham, with whom we took dinner on Friday evening. Also they and others arranged for us to eat with many of our friends on Sunday.

Another delightful privilege we had while in Washington was to eat with Dr. and Mrs. R. E. Gilmore, two of our best friends. Miss Huddleston, Mrs. White, and I met them just over in Maryland at noon on Saturday. Dr. Gilmore is now professor of theology and the philosophy of religion at Westminster Theological Seminary, Westminster, Maryland.

On Monday, April 18, we left Washington, D.C., for Kansas City. However, we came back by a different route and made several stops. The first night was spent in Toronto, Ohio, in the home of Mrs. James M. Anderson, a friend of many years' standing. She has been a member of the Church of the Nazarene in Toronto, Ohio, since its organization. Rev. O. L. Benedum is the present pastor, and they have a new church and a new parsonage, of which any church in any city could well be proud. The next day we ate lunch in Canton, Ohio, with Mr. and Mrs. John Adams and Mrs. Stella Van Arsdale, also old-time friends and members of First Church in Canton. Rev. D. D. Palmer is their pastor, and God is greatly using him and Mrs. Palmer in the work there.

The next stop was Oak Lawn, Illinois (a suburb of Chicago), where we visited with our daughter and her husband and their children. Also, I attended the spring meeting of the Midwest Division of the American Theological Society at Garrett Biblical Institute, Evanston, Illinois. Drs. Delbert Gish and Kenneth Grider, of Nazarene Theological Seminary; Dr. John Cotner, of Olivet Nazarene College; and Rev. Robert Ross, pastor of First Church of the Nazarene, Gary, Indiana, were also at this meeting in Evanston. The papers presented and the discussions were very interesting and informing. We spent part of Sunday, April 24, in Kankakee, Illinois, with my son and his wife and their children. While there we attended one service at our College Church, of which Rev. L. Guy Nees is pastor. It was good to meet him and many other friends, among them the guest preacher, Dr. Harry Jessop, who brought a unique message from the Word of God.

Getting back to Kansas City on Monday, April 25, after traveling nearly three thousand miles, I left again on May 2 for Iowa, where I spent three days and nights on an N.Y.P.S. tour with Rev. Gene Phillips, superintendent of the Iowa District, and Rev. Forrest Whitlatch, president of the district N.Y.P.S., and pastor of our Waterloo, Iowa, First Church. Dr. Samuel Young was with them for the first eight days of the tour, and then his duties made it necessary for him to

leave. It was my privilege to fill in the last three nights of the tour. The three zone rallies were held in our First Church in Council Bluffs, First Church in Sioux City, and our church in Britt, Iowa. The respective pastors of these three churches are Rev. Aleck G. Ulmet, Rev. Ray Phillips, and Rev. James Adams. I had the privilege of going through two new buildings—one, the Council Bluffs Community Church of the Nazarene, where Rev. Lowell Foster is pastor; and the other, Sioux City Central Church of the Nazarene, of which Rev. E. E. Orton is pastor. Everywhere I enjoyed preaching to those who had gathered for the zone rallies and meeting and fellowshiping with the pastors and laymen,

both young and old. Superintendent Phillips raised money each evening for the N.Y.P.S. project, which was buying a new fifteen-thousand-gallon water tank for the district campgrounds, where a new and spacious tabernacle has just been completed.

Riding through the great state of Iowa in the springtime was a wonderful treat. It is one of the richest and most progressive farming states in our country. I may add, also, that all of my automobile journeys during April and May took me through some of the most beautiful country in the United States during one of the most interesting and exciting times of the year. It was indeed a rare privilege!—THE EDITOR.

FOREIGN MISSIONS

REMISS REHFELDT, Secretary

Headquarters Church in Japan

LEAVING Anchorage, Alaska, by plane at 5:30 p.m. on Friday, May 6, after a fifteen-and-one-half-hour delay occasioned by the necessity for a new engine, we flew approximately eighteen hours across the Pacific to Tokyo, Japan.

There was one stop at Cold Bay in the Aleutian Islands for refueling. Having lost one full day by crossing the International Date Line, we arrived on Sunday morning of May 8 at six o'clock.

This was not only the "assembly Sunday" for the Japan District, but it was significant because of the dedication of their new headquarters church. Many of the sixty-six Japanese churches throughout the district had sent funds toward the building project, and three hundred Nazarenes and friends in the States had contributed. The \$10,000.00 allocated by the General Board was thus stretched to approximately \$20,000.00.

The names of the special donors were written on a scroll which reads, "Florence D. Eckel Memorial—Mother of Nazarene Missions in Japan." At 2:30 p.m. a group of about three hundred fifty gathered for the dedication of this beautiful building. (See the inside front cover of the May issue of the *Other Sheep*.)

After a splendid district assembly and a two-day trip to Nagoya and Osaka, we waved farewell to our fine group of missionaries and boarded a plane for Seoul, Korea. The July issue of the *Other Sheep* will present a more complete report of our work in Japan.

The Lord is my shepherd; I shall not want (Ps. 23:1).

British Guiana

British Guiana wants to add her bit to the Easter offering. We also have our February Alabaster offering to send in. Please add \$106.88 to the Alabaster offering and \$60.00 to the Easter offering, and credit our field.

The Queenstown Church has recently voted to assume the rental on the Uitvlugt Church and has given us six months' rent for another point. That is a demonstration of the true Nazarene spirit that encourages us very much.—DONALD K. AULT, *British Guiana*.

News Notes

The work of printing here in Africa grows each day. The number of languages that we are using steadily increases and the circulation of the various pieces of literature is also on the increase. The challenge is tremendous; although we are working steadily, we are only scratching the surface of the real need as the younger, more literate generation of Africans grows up.

We have been having some good meetings here on the main station in recent weeks. Especially during the Easter series of services did we see the outpouring of God's Spirit in our midst, as many of the school youngsters sought the Lord at an altar of prayer.

We are indeed thankful for the opportunity of being here in Africa in the service of the Lord. We are ever grateful to the Church of the Nazarene for the opportunity which they have given us and for their faithfulness in prayer and giving which has enabled us to carry on the work here.—OLIVER KARKER, *Swaziland, South Africa*.

We are happy in Talara. God has given us some precious souls and progress is being made in the work. We have averaged over one hundred in Sunday school during the month of April. Easter Sunday I baptized twenty-nine believers and dedicated four children. That's a record in my ministry for one day. God has truly been good to us.—PHILLIP TORGRIMSON, *Peru*.

Bremersdorp Easter Offering

You will be glad to know that the missionaries and native people together brought in an Easter offering here at the church in Bremersdorp amounting to about \$53.00.

The native people gave a good bit of this sum, and it came with almost no pull at all. The offering was announced one Sunday night and received the following Sunday morning with no further mention of it being made. This is the first time the church here has ever done anything like this, and we feel that it is a big forward step for them. They really seemed to get a blessing out of doing it.

One of them had his money in an envelope, and in their unique way of saying things had written, "We need more mouths to thank Him for His gift to us. We are very glad."

I think this sums up the attitude of all.—D. H. SPENCER, *Swaziland, Africa*.

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee (Isa. 43:2).

SOME few weeks ago I had a most delightful experience. I had the privilege of eating in a home in the country. The father still lives in the farmhouse and on the farm place, though he does not farm any longer. He is a contractor and works in the little city where he attends church. The home is taken care of by one of his daughters, who is a very fine Christian. The mother in this home died some years ago, but the father stood by and kept the family together. Now all the children are grown and only one is left at home with him; the others are married and have their own homes. All of the children are Christians and members of holiness churches; most of them members of the Church of the Nazarene. The sons either are now or are preparing to be preachers or missionaries. One daughter and her husband are missionaries. The daughter at home is a leader among the young people in the Church of the Nazarene of her home town. The father is Sunday-school superintendent in our church and a faithful and highly respected member of the same.

This man probably never will be known outside of a rather limited circle. He has not held nor in the future will he hold any outstanding positions in church or state. However, he is one of the most devoted Christians I ever have met. His life has been one of prayer, yet he has made a good living for his family either on the farm or by working at his trade. He has been a liberal giver to the cause of God; there has been no stinginess in his heart. He is loved and appreciated as a Christian in his community. He knows how to pray for a revival, stand by his church, and carry a burden for souls. Only when the books are all opened, and the final story of what men have accomplished has been brought to light by the God of all, will it be understood fully what this man has done for the Kingdom.

I complimented him on his wonderful family, his devotion to Christ, and his loyalty to the church. He answered my compliments with tears and these words: "But, oh, why is it that I am not able to do more for Christ, bring more people to Him, through my prayers?" He was disturbed because he had not succeeded in reaching more souls for the Master. This man is not a loud pray-er and neither is he given to long prayers in public. He is intelligent, has common sense, and is unassuming. As you become acquainted with him, you cannot doubt but that all he is and has is dedicated to God. What America needs more than anything else is more fathers like this man. He reads the Bible without any doubts. He bows in worship before Christ as his Lord and Master. He has the Holy Spirit dwelling in his heart. He believes in the triune God—God the Father, God the Son, and God the Holy Ghost. He lives a simple life day by day and ministers to those in need of salvation. It is a benediction to be in his home and to fellowship with him.

Any man who has children, a father in a home, should be ashamed of himself if he is not giving himself to God. Before long those children of his will be beyond his reach, and the things for which he is now grasping will seem empty and worthless. This Christian father is living the only kind of life which is worth while. He has given himself to building the home, the church, and the Kingdom, in a way that will bless and gladden his heart throughout the ceaseless years of eternity. God bless him and his wonderful family, and give us many more men like him.

The Anatomy of Holiness

IV. The Relation of Justification to Holiness

IN ALL of these articles on "The Anatomy of Holiness," I am thinking of the term as a synonym for sanctification; and sanctification in its broadest sense. In discussing the relation of justification to holiness I will cover some points which have already been discussed. When I talk about justification, I am thinking of its technical meaning. Often it is used popularly as covering not only that which the theologian thinks of when he writes of justification but also regeneration and adoption.

It also must be remembered that the word sanctification, as I am using it, has a number of different meanings. Even Wesley himself confuses his readers, sometimes, by different uses of this term. However, if one follows him closely he can see what is meant in every case.

Justification is something that God does; it is a divine act. It is not something which man can do for himself. It is objective, and not subjective; an act that occurs outside of man, and not inside of him; in fact, sometimes it is spoken of as an imputation, rather than an impartation; a status, or standing, rather than a state. Man's justification is "reckoned" to him, and is not in itself a transformation within; it is a legal, or governmental, act. When we have been justified, we no longer have any condemnation. Our sins are not counted against us; they are blotted out, or forgiven. Thus we are again restored to the full favor of God.

As Wesley once described it, justification is a relative change, and not a real change. As we move along in these discussions, it will be noted that justification is only a phase of a fundamental experience which includes other aspects. Suppose a son who is in business with his father deals unfairly with his father. He steals money

from the common treasury and undermines the business. Finally, the father discovers what his son is doing, just in time to save the business. He talks with the young man, who has taken thousands of dollars from the business. On the basis of certain promises which the son makes, the father forgives him. The latter is given to understand that from then on he'll have the same status that he had before those wrongs had been committed. This forgiveness doesn't take place in the mind and heart of the young man; it is only a change in the father's attitude toward him. He has been restored to his father's full favor—he has been justified. The illustration would have been more satisfactory if I had thought of this person who had been treated unfairly, who had been sinned against, as a ruler, and the one who had done the injury to him as a subject of his. In that case, if the subject were to be justified, the ruler would have to forgive him, forgive his disloyal deeds; he would no longer be under the condemnation of the government. From then on, he would be as if he had not sinned, or done that which was contrary to the laws of the kingdom or the decrees of the king.

Justification, then, means that God, the King and Judge, has come to the place where He considers the sinner freed from the condemnation of his sins. The sinner stands justified before the court and King of heaven. This definition of justification would be incomplete if we did not emphasize the fact that it is conditioned on two things: (1) repentance on the part of the sinner, and (2) faith in Jesus Christ, who made the provision through His blood whereby the sinner might be forgiven, or justified.

Now you may ask, "What does all this have to do with sanctification?" In the broadest meaning of the word sanctification, it refers to what is done inside of a man's personality, the real change in the heart of man, something that is subjective and has to do with a state, rather than that which is objective and deals only with a person's standing. Sanctification, from this viewpoint, includes regeneration, which brings a new life into the heart of the individual. This impartation of divine life comes to the individual at the same moment that he is justified. This first phase of sanctification, speaking technically, or theologically, however, should not be confused with justification, though it occurs at the same time. Everything which happens to a man within his personality, in the way of divine experience and development, is included under the general term of sanctification; and sanctification in this sense is often set over against justification, which has to do only with that which is objective and legal.

Thus sanctification is used to describe everything which God does for a man on the inside of his personality. It is also often employed in a more popular sense, to describe what Wesley usually more carefully called entire sanctification, a second crisis, or definite work of grace, which cleanses the heart from inborn sin—a condition which is left in the human personality after a person has been saved, or justified and regenerated. Wesley himself sometimes used the word sanctify in the broader sense, and then occasionally he used it as a synonym of the phrase "entire sanctification." In the latter instance, he certainly did not set it over against justification and make it cover everything done by God for man within his selfhood, as contrasted with that which is done for man outside of him in justification.

The Mechanics of Articles for The "Herald of Holiness"

SEND in your article typed, double-spaced, and on only one side of the sheet. Occasionally we do use an article which has been written in longhand, but it always starts out at a disadvantage. We have too many manuscripts to read to spend much time on an article which is not typed. Leave plenty of margin at the top and bottom of the page, also on both sides. Spell your words correctly; anybody can do this if he really wants to. Surely, no one should attempt an article for any paper if he doesn't have a dictionary.

As a rule, short words, short sentences, and short paragraphs are better than long ones. Watch the grammar in your sentences; be sure that your verb agrees with its subject. It is amazing how carelessly some articles have been put together which come to my desk; and, by the way, some of them are written by people who consider themselves to be writers.

Again, short articles always have a better chance of getting into the HERALD OF HOLINESS than long ones. Three-hundred-word articles generally are better than those which are six hundred words in length. The same may be said of the six-hundred-word productions when compared with the eight-hundred. And we use very few articles that have more than eight hundred words in them. When estimating the number, include *every* word, even the "a's" and "the's."

When you have finished your article, before sending it in, go over it very carefully. In fact, most writers should do this several times. This gives one an opportunity to eliminate as much of the material as possible. Don't send the article in with a lot of unnecessary words, phrases, sentences, or even paragraphs. Also, if possible, have others read and criticize what you have written. We do not have enough office help to rewrite your articles.

HOME MISSIONS and EVANGELISM

Negro Mission in Dallas, Texas



IN SEPTEMBER, 1953, a mission Sunday school was started in a small cottage on Victor Alley in Dallas. Rev. W. A. Barton felt led to supervise this work and has carried it on, with the assistance of his wife, Louis Casey, Mrs. Minnie Nelson, and others. After a few weeks Dallas Central Church, Rev. C. E. Ammons, pastor, became interested and has helped financially. Brother Ammons took care of the details of the purchase of a church building in 1954, which is being paid for by the Gulf Central District and the Department of Home Missions and Evangelism. Central Church furnished the pulpit, pews, hymnbooks, chairs, and stove for the new location; and a twelve-year-old-girl, Pat Melton, gave her piano to the mission.

The Sunday school is now averaging twenty in attendance. One revival has been held, with Rev. Joe Edwards, of Memphis, Tennessee. Growth has been handicapped because we do not have enough pastors on the Gulf Central District, and there has been no one to send to Dallas. Arrangements have now been made for Rev. D. A. Murray, of New Orleans, Louisiana, to act as supply pastor three Sundays a month. Brother Murray is a retired elder, but has consented to fill in temporarily.

Pray for this work and its splendid prospects.

NEW CHURCHES

District Superintendent Orville W. Jenkins organized the Northside

ROY F. SMEE, Secretary

Church in Amarillo, Texas, on March 30, 1955. Rev. Harold H. Coats has been appointed pastor. He graduated from Nazarene Theological Seminary this year. At present the congregation is worshipping in a rented building, but is planning to buy a lot and erect a building in the near future. The Sunday school is averaging above forty in attendance. The church is located in the northeast part of Amarillo in a growing residential section. This is the sixth new church on the Abilene District this quadrennium.

On Easter Sunday, April 10, District Superintendent R. J. Plumb organized the Linda Vista Church in San Diego with twenty charter members. Rev. J. J. Thomas has been appointed pastor. A Sunday school has been operated in this area for several months. Lots have been purchased for a church building on one of the main streets of the city and the building will be started immediately. This church is sponsored and assisted by San Diego First Church and its pastor, Rev. Joseph F. Morgan. This is the ninth new church on the Southern California District this quadrennium. Dr. Plumb reports that the three newest churches had a combined Sunday school attendance on Easter Sunday of 258.

On April 10, Easter Sunday, District Superintendent Mark R. Moore organized a new church at Lombard on the Chicago Central District. Rev. Arland Gould has labored in this area for more than a year. A chapel church has been erected and was dedicated May 8. This is the ninth new church on the Chicago Central District this quadrennium.

THE QUESTION BOX

Conducted by
STEPHEN S. WHITE

Q. Is there any Bible ground for believing in purgatory?

A. The first definition which the dictionary gives for purgatory is as follows: "An intermediate state after death for expiatory purification. The Roman Catholic Church teaches, as

defined in the councils of Florence and Trent, that purgatory is a place or state of punishment wherein the souls of those who die in God's grace may

expiate venial sins, or satisfy divine justice for the temporal punishment still due to remitted mortal sin." This is a brief but correct and fair statement of the teaching of the Roman Catholic church as to purgatory. So far as I understand the Bible, it gives

no basis for such a belief. Further, there are many Bible scholars both past and present who agree with what I have said. Today, and not the future, is the time to get ready to meet God, to see that your sins are forgiven.

Q. Wouldn't it be more proper to speak of undesirable personality traits as human traits?

A. In the Question Box of the *HERALD OF HOLINESS* for June 23, 30, and July 7 (1954) I answered a question as to the removal of undesirable personality traits. The question was discussed in the light of the bearing of sanctification upon them. Since then it has been suggested that those undesirable personality traits should have been called human traits. In other words, the question really had to do with human traits rather than a certain group of personality traits. I was glad to get this reaction. It made me study on the problem some more. From the standpoint of the popular use of words, I can see value in this position. Popularly, we have often talked about our humanity, or human traits, in the sense of undesirable personality traits which we get rid of after we are sanctified, or at least to some extent overcome them by growth in grace. Yet in the strict, or technical, psychological meaning, all of the traits any human being may have are personality traits. This is true of native or acquired traits and those which are good or bad—desirable or undesirable. Moreover, what are now looked upon as undesirable personality traits may have at one time been potentially good personality traits. Once they were neither good nor bad, but had the possibility of becoming either.

I have before me the revised edition of a general psychology. It was used during 1954-55 as a text in a university with which I am acquainted. For it, personality is the blend or integration of "the whole individual considered as a whole." Then the author of this text says that in order to study this whole, or personality, we must look at it from different angles. Further, he says that we must have a general term which describes these angles, facets, or dimensions, of the whole, which is personality. For this word he chooses what most psychologists use today, *traits*. Thus since personality is all there is of you or me objectively, and since trait is the term used to identify each and every facet, angle, dimension, or part of you and me, then the sum of your or my personality traits is externally all of you or me. This certainly means that in you or me there is nothing outside of or other than personality traits.

From this viewpoint I do not manifest human and personality traits; I manifest only personality traits. This all-inclusive personality is the expression of an underlying ego, or selfhood, which constitutes the human person, the inner reality.

Let's notice two or three personality traits which may have already become liabilities, handicaps, or undesirable, or may in the future get into this class because the person who possesses them is not sufficiently aware of his danger. On the other hand, these same personality traits could have become assets, benefits, or desirable, if they had been properly directed under the guidance of the Holy Spirit. For instance, suppose you were born with more than the usual amount of curiosity. This could be allowed to develop so as to make you a nuisance—too much concerned about someone else's affairs. In that way it could easily become a liability to any Christian. In contrast to this, the same personality trait could be a blessing to a Sunday-school superintendent by causing him always to be on the search for new methods to make his Sunday school larger and more efficient. Curiosity has had much to do with the progress of science and invention. Talkativeness, or the "gift of gab," may be a liability or an asset to your Christian life according to the direction in which you allow it to develop. One's body or physique is a personality trait. It may be ugly or handsome, tall or short, fat or lean, and in any one of these instances it may become a liability or an asset to its owner according to the attitude which he takes toward it. Legitimate personality traits which have become undesirable may be re-directed through the help of God.



Tests—Are They Fair?*

Still "learning from our critics," I submit the following, selected more or less casually from a Calendar of Quotations compiled by a college senior "in partial fulfillment of the requirements of the course in Nineteenth Century Prose."

Monday:

"A knight-errant does not expect to be paid for his trouble, but a pedlar-errant always does."—Ruskin. (Gen. 15:1.)

Tuesday:

Easier to be a martyr than a helper? "People are ready to go on fervent crusades, but never on any travels to fulfil the order of a living God; they are perfectly ready to give the Gospel gratis, but never the loaves and fishes."—Ruskin. "The barrenest of all mortals is the sentimentalist."—Carlyle. (Isa. 58:5-7.)

Wednesday:

"The multitude is more easily interested for the most unmeaning badge, or the most insignificant name, than for the most important principle."—Macaulay. Is it the label that stirs my loyalty, or the goods? (Matt. 23:5, 11, 23; John 7:24.)

Thursday:

Independent thinking, or dedicated? "Thought without reverence is barren, perhaps poisonous."—Carlyle. "Ships and armies you may replace if they are lost, but a great (or small) intellect, once abused, is a curse to the earth forever."—Ruskin. (I Cor. 8:2; Matt. 22:37.)

Friday:

God gave me a mind. "Wisdom is reserved and noiseless, contented with hard earnings, and daily letting go some early acquisition, to make room for better specimens."—W. S. Landor. "A loving heart is the beginning of all knowledge."—Carlyle. But not the ending. (II Pet. 3:18; Phil. 1:9-10.)

Saturday:

An ordinary day—it won't count for much? "Of all paths a man could strike into, there is, at any given moment, a best path for every man."—T. Carlyle. And, "To have the sense of creative activity is the great happiness and the great proof of being alive."—M. Arnold. (Eph. 5:16; John 5:17; 9:4.)

Sunday:

"The man who in this world can keep the whiteness of his soul is not likely to lose it in any other."—Alexander Smith. "To walk staunchly by the best light one has, to be strict and sincere with oneself, not to be of the number of those who say and do not—this is the discipline by which alone one is enabled to rescue his life."—M. Arnold. (Jas. 1:23-25.)

* Quotes from the daybook of Roger S. Young.



The Young People's Society

Youth as Examples

PAUL in writing to Timothy (I Tim. 4:12) exhorted the young man that he should be an *example* of the believers. He was saying that there is an ideal of righteous living, a pattern which every exemplary Christian should follow and a pattern which every Christian can follow.

Sometimes as young people we get the idea that this matter of example belongs to the older folks. We see so many areas of our lives in which there are conflicts and problems that we get discouraged and feel we cannot fully represent Christ to others. But it is possible to be examples. It is possible for our hearts to be so blessed and our lives so disciplined that others looking on us will be influenced for Christ.

Hence, we should not get discouraged, nor should we belittle ourselves nor think that Christian living is an impossible task. To be true, we are

made to feel sometimes that just because we do not react to religion and to religious things like older people and more mature Christians we are "hopeless." We must see that there is a difference between purity of heart and maturity of life. We must see that a Christian young person has a responsibility which no other person can possibly have. Youth has its peculiar responsibility and we must not fail in that responsibility.

We will note that the significant factors of Christian life are well within the reach of youth. We must not confuse the marginal with the central. As Paul enumerates those essential qualities, we can see that we can, with God's help, reach them and make them a part of our lives.

Let each of us as young people covenant that he shall indeed be an example of the believers and set about to incorporate into his life the qualities which will make him an influential Christian.

L. J. DU BOIS, Secretary

Guatemala Youth Camp

Greetings from Guatemala. We have just closed our first district-wide youth camp here in Guatemala. All seem to agree it was a real success spiritually. Since it was a new venture, we didn't know how it might work out. We had 113 enrolled and we experienced enthusiasm, liberty, and victory in the services and around the altar which are so typical of youth everywhere. We were thrilled when on the opening day of our youth camp we received the first issue of *Conquista Juvenil* (Spanish young people's magazine). Our young people got behind the venture and as of today we have 60 subscriptions, and in a few days will have more.

Our youth have a new vision of their responsibility before God. Pray with us for Guatemala.

JAMES HUDSON

THE SUNDAY-SCHOOL LESSON



By J. GEORGE TAYLORSON

Topic for June 19: Preparing for Worship

Scripture: II Chronicles 35; II Kings 23 (Printed: II Chron. 35:1-6, 16-19)

GOLDEN TEXT: *I was glad when they said unto me, Let us go into the house of the Lord (Ps. 122:1).*

Josiah led his people in a great spiritual reform through the practice of true worship. They had desecrated the Temple under idolatrous Manasseh, by putting a carved image in the place of the ark. Through the stimulation and exhortation of Josiah they returned to the worship of the Lord Jehovah. Order is always an essential part of the true spirit of worship; the ark must be restored to its rightful place. Liberty in worship comes, not through carelessness, indifference, or gross neglect of that which is proper, but rather by the means of God's Holy Spirit working through human order.

After Josiah had attended to the physical aspects of worship, he then called for the people to sanctify themselves. There is a personal preparation of the soul for the hour of worship. God's Spirit must often be grieved by the irreverence of His people in the sanctuary. At times it would be practically impossible for Him to speak above the din of light conversation or break through to hungry souls amid the multitude of human distractions just prior to the call to worship. It would be rewarding to practice His presence for those few precious moments and listen with our hearts and minds to hear what God would speak.

Josiah instructed the Levites to return the ark again to God's house. How we need to be instructed and to give prayerful heed to the use of the sacred! The ark was the physical symbol of God's holy presence and was to be looked upon with profound

reverence. There is real purpose in our *Manual* directive that the sanctuary be dedicated for worship and hence be kept completely free from "recreational and entertainment purposes." Here is where we come to seek God's presence, and no lesser purpose will satisfy.

To teach our children by word and practice the proper use of the house of God is essential discipline in Christian living. It is a sad commentary on both people and pastor when the sanctuary becomes common, the center of loud conversation, an area for the children to play tag, or just another building. What a shameful sense of values is displayed by those who would thoughtlessly or otherwise deface the buildings, the hymnals, or the Bibles! Let us never forget that some things are holy because of their relationship to their use. A proper attitude toward the physical aspects of worship will do much to cultivate a

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right relationship with God the Father.

Certainly the preparation for worship calls upon each to approach with quietness of spirit and purity of heart; this no one would refute. There is another phase of preparation about which little is spoken. Entering into the sanctuary calls for respectful attention to our outward appearance. It was more than form with our

fathers when upon the Lord's day they donned their Sunday best and attended the church. It was out of deep respect for that which was sacred. We have made light of such form and consequently have swung to a far extreme, until sports clothes and careless dress are the accepted norm in some centers. We should honor God with our best. A more careful appraisal of these tangible

factors could not help producing a deeper sense of piety that would go far in the establishing of deep Christian character. To make the sacred common is to destroy it. As holiness people we cannot afford to become careless and indifferent to that which is set apart for God's use. Much of the disregard for God's holy day is traceable to an attitude that refuses to show reverence.

THE HOME CIRCLE

Conducted by
GRACE RAMQUIST

A FATHER WHO

Filled the Roll of Mother and Dad

THERE are many tasks which demand the time and interest of every father. Yet sometimes fathers must not only take care of their own duties, but they must carry on the work usually done by the mother of the home. This was true of the father of Bob Stringfield, manager of the Lillenas Publishing Company. But I want you to hear about Bob's father from Bob himself.

"To be a dad is a full-time work. Normally he is the breadwinner, the fix-it man, the administrator of justice, a pal to his children. When the mother of the home is incapacitated for ever so short a time, there are added burdens placed on a dad's shoulders which often tax his strength almost to the breaking point.

"However, my mother was called to 'the better land' when I was five years of age, and Dad carried the responsibilities of both father and mother for the following fourteen years. How little I then appreciated his devotion, his self-sacrifice, and his struggle to maintain a normal home during depression years of job uncertainties! He cooked, washed, ironed, mended, and kept a never-failing vigil over my activities.

"At best, the adolescent is often unknowingly cruel, even when there are both father and mother to share each other's burdens. Dad weathered the years of my adolescence alone, and yet I cannot say alone, for there was Another. There was the One who understands the deepest longings and the sharpest pains of parenthood. Dad lived close to Him.

"With shame I confess to chafing under the restrictions of a devout father. Family worship, with just the two of us, was conducted both morn-

ing and evening. Only a dire emergency kept me from God's house, whether the regular services or special meetings were being held. There were places I did not go, many activities in which I did not engage, many material things I did not have. But God was placed first in our home and in my training.

"As a father, blessed with a loving companion who shares with me the joys and responsibilities of parenthood, I wish to honor the memory of my dad once again, my dad who was mother and father. The words of the poet best describe his inner life:

*"—a faith unmixed with doubt,
A love all free from fear;
A walk with Jesus where is felt
His presence always near."*

A Father Who Was a Devout Nazarene Pioneer Layman

John T. Benson, owner of the John T. Benson Publishing Company, of Nashville, Tennessee, pays special tribute to his father, who was the honored pioneer Nazarene layman, John T. Benson, Sr. The senior Benson was a lay member of the first General Board of our church and served in this capacity until his death. And now the son tells us:

"The steps of a good man are ordered by the Lord.' When Father passed away, Mother felt that the above words were fitting ones to place on the headstone of Father's grave.

"I know of no action that would make me unhappy with the memory of my father. I never saw him in a shady deal. I never heard him use profanity. With pride and humility I can boast of him in my own thinking, for he was a good man.

"Father was a family man. Being the youngest of six children, I had a picture of the family from a vantage point not enjoyed by my elder brothers and sisters. It was at the bottom of the ladder, so to speak, that I saw each member of the family as he climbed ahead. I witnessed the impact of Father's parental authority and godly example on each child's life.

"Father was a businessman. He seized opportunity, had imagination, and had the ability to direct others. He was fair, but demanding. He was conservative, never grasping and selfish. He used money as a means to an end, not as something to pile up in the bank for his own selfish and egotistical satisfaction.

"Father was a churchman. During the old streetcar days, before the comfort of the automobile, Father always boarded the trolleys, Sunday mornings, Sunday nights, prayer meeting nights, and revival nights. He gave liberally of his money to the church. He gave freely of his time, serving on many committees and boards. He always felt that God's work was far greater than any of his business enterprises.

"Solomon said, 'A good name is rather to be chosen than great riches.' It has always overwhelmed and sobered me to think that I, the youngest of the six Benson children, had the honor of being given Father's first name, John. It's a plain name—not unusual—but to me it's an obligation and a charge to carry on with business, church, and family, just as Father would have carried on were he living today. Already I have passed the name to my eldest son and charged him with it. In turn, he has passed it on to his son. John II, John III, and John IV—to this triumvirate go the charge, the keeping, the heritage, and the responsibility of a 'good name' handed to us by a noble father and grandfather, the late John T. Benson, Sr."

NEWS of the Churches



Salem, Ohio—Our church enjoyed a very profitable revival with Rev. and Mrs. Charles Laird as evangelist and singers. Thirty-five people sought the Lord to be saved or sanctified. On the closing Sunday of the revival, we had 296 in Sunday school. The church appreciated the ministry of the Lairds. We are closing our tenth year with the Salem church and are looking forward to another year with these fine people. This past assembly year the church gave \$17,983.00 for all purposes; the Sunday school averaged 178, and we are a 10 per cent church.—E. M. Parks, Pastor.

Arlington, Virginia—We are enjoying our ministry here at First Church. We have completely redecorated the interior of our main auditorium and nursery. Our people are rallying to the visitation work, which has shown good results. Easter Sunday we broke all records and set an all-time high in our Sunday school. We recently received a unanimous recall for one year, which was then extended unanimously for a three-year term. We are greatly encouraged by the co-operation and spirit of our people. Surely God has great things ahead for First Church.—Giles M. Graham, Pastor.

Tehachapi, California—Our church is closing a revival with Rev. and Mrs. R. F. Lindley, which I am certain is the best in the history of this church. Attendance has been better than any time during the three years of our pastorate here. God has given victory from the very first service, and this morning saw the answer to many of our prayers. The altar has been lined with hungry hearts, and happy finders in every service. It has been a pleasure to meet the Lindleys again after these years, and to have them as our evangelists. Truly, Brother Lindley is God's man and has the message our people need today. Our good people have stood by with their prayers, attendance, and finances. We are happy in the work of God and the Church of the Nazarene.—George M. Knight, Pastor.

Kehoe, Kentucky—We recently closed the best revival in our ministry here. We held a fifteen-day revival with Rev. Juett and Ruth Cox. She sang in the Spirit and he preached with anointing and power of God. We had 65 victories, and took 8 members into our church. We had a Sunday-school average of 338 during the revival and a love offering was raised for the pastors. We thank God for holiness preachers like the Coxes. Glad to say God has answered some prayers of long standing and we give Him praise.—Allen Frederick, Pastor.

De Kalb, Illinois—First Church recently closed a one-week revival which was one of the best held in this home-mission church. Rev. Eddie Clark was appreciated by all for his fine spiritual messages and especially his clear exposition of scriptural holiness. The presence of God was manifested in every service, and over twenty-five found victory in His saving and sanctifying power. The church has been without a pianist. A young couple were saved and sanctified during this meeting and the husband is a very good pianist—God has answered our prayers. Easter Sunday our old record of seventy was broken by having eighty-two in Sunday school. The unsaved were brought in and the church as a whole was drawn nearer to God. A new Junior Society has been started since our revival.—Wayne L. Albright, Pastor.

Grassland, Texas—We recently closed a wonderful revival with Rev. B. H. Wooton as evangelist. God came in a marvelous way in many of our services to give us several souls at the altar, and these prayed through with victory. We had a very good spirit among the people and were able to reach several people from outside of the church who came to our altar and prayed through. Brother Wooton carried a great burden for the revival and did his best to win all he could for the Lord. He prayed and fasted several hours each day and night. He had such a sweet spirit that he won the hearts of the people and they worked and prayed as they had never done before. He was used of God in a very wonderful way to win some that the church had been praying for, for several years. We were able to get some very good members out of this revival. The Lord has been blessing us this year, and we have paid all of our budgets and overpaid some of them. We have received several new members by profession of faith and have a good increase in our Sunday-school average attendance.—T. Frank Keese, Pastor.

Chico, California—Our church enjoyed a profitable and deeply moving pre-Easter evangelistic campaign with Rev. and Mrs. E. E. Mieras as evangelist and children's worker. Mrs. Ruth Miller, song evangelist, was an unusual blessing to our people and merits the highest commendation. Rev. Mieras' children's meetings are unique and they get results in that the church is able to contact many entirely new families. At the close of this meeting we received into the church a class of 8 members by profession of faith. The Sunday following the close of the meeting our Sunday school reached a new high in at-

tendance, 258. During last October, Rev. C. W. Brough conducted evangelistic services of the highest type. In January we were challenged by the tender, heart-warming ministry of the veteran Nazarene leader Dr. A. O. Hendricks, in a six-day missionary convention. All of our evangelists have been sound, sane, second-blessing holiness preachers. Revival fires are beginning to glow in the Chico church.—Charles M. Crouch, Pastor.

Princeton, West Virginia — Our church had the privilege recently of enjoying the greatest revival in its history. Rev. Clarence "Tiz" Jones was the evangelist, and he brought stirring messages each evening. The music was under the direction of "The Singing Smiths" and was a great blessing to all who attended. We saw between 75 and 80 bow at the altar seeking God for forgiveness of sins and for sanctification. A fine class of 6 was added to the church roll. During this revival, we broke the old Sunday-school record of 126; on Easter Sunday, we had 160 in attendance. We have broken that record also since the revival. We closed out the month of April with an average of 142, the highest in the history of the church. We are looking forward to better things as we begin our seventh year as pastor here. We were given a hearty vote for a three-year recall recently. We surely appreciate the privilege of serving God and the Church of the Nazarene among some of the best folk we have ever met.—Vane M. Anderson, Pastor.

Arlington, Virginia—God is still on the throne, and hears and answers prayer when we earnestly pray and believe. This has been proved countless times and again just recently in the Calvary Church here. One of the greatest revival meetings ever held in our church recently closed, and we are praying that the spirit of revival will continue. As the result of this revival, with Rev. E. C. Martin as evangelist, many wonderful victories of great importance to the church were won. The attendance was exceptionally good, our church was strengthened, and a greater sense of unity exists now than before the revival. Our visitation program and the general church enthusiasm have been increased. For all of this, we praise God. We have also had an advancement in our building program. God has given us one of the most desirable locations in Arlington County for the building of our new church and has been with us every step of the way. Upon completion, we will have a monument to God where we are praying that many souls will find our wonderful Saviour. Being located on a hill, the lighted cross can be seen

for miles around the community. Calvary Church of the Nazarene is going forward for God under the able leadership of Rev. T. T. Liddell.—Marion Schenke, Secretary.

Sandusky, Ohio—We recently completed a wonderful revival with the visitation of God's Spirit in service after service and seekers in each service—thirty-one at one service. Sixty-six people in all sought God for saving or sanctifying power, and eight were received into church membership. Rev. J. D. Wadley, pastor at Fort Scott, Kansas, was the evangelist; and we appreciated his ministry.—J. N. Lakin, Pastor.

Mobile, Alabama—In recent months, First Church has benefited from the deepening days of two revivals. In January we were privileged to have Rev. W. D. McGraw, from Oregon, with us for a week. Crowds were good, and our church people appreciated the rich ministry of Brother McGraw. Several new folk were reached for the church. Palm Sunday was the closing day of a meeting with Evangelist Harold Volk. This was Brother Volk's second trip to Mobile within two years. We heard some of the best preaching ever during his nights with us. Several new people were saved and united with the church. According to the records, Mobile First is experiencing its best year of progress. We give God and the good folk the credit. We will be able to report at assembly an all-time high in Sunday-school average attendance. We have had a substantial gain in membership this year. On Easter Sunday, in spite of pouring rain, we broke a long-standing attendance mark of 311 with 327 in Sunday school. We are enjoying our labors for the Kingdom with the good people of Mobile First, and it is good to be on the team with the Alabama brethren under the capable leadership of District Superintendent C. E. Shumake.—C. W. Elkins, Pastor.

Tulsa, Oklahoma—Central Church was blessed with a good revival, April 17 through 24, one of the best in its history. More than thirty souls sought and found help in God at the altar the first night, and there were at least sixty seekers during the eight-day campaign. The pastor, Rev. H. C. Thomas, was the evangelist. The preaching was deep, yet simple; rugged and searching, yet tender. The sincere soul burden of the pastor was not only felt, but reflected in the hearts of many of the people weeks before the revival began; and such a spirit of prayer prevailed until resistance was broken down, and conviction moved souls to definite decisions and victories. The pastor received a splendid recall vote May 1, and the church is looking forward with unity of faith, love, and purpose to good days in all phases of the work.—S. F. Starks, Secretary.

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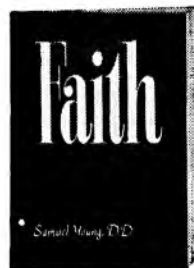
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JUNE 8, 1955 (327) 19

Evangelist C. Wesley Brough reports he has two open dates between now and the first of May, 1956. One is August 24 to September 4, which he would like to fill somewhere between California and Tennessee. The other date is February 22 to March 4, 1956. This date he would like to fill in Florida or on the way to southern Indiana. Write him, % our publishing house, Box 527, Kansas City 41, Missouri.

Evangelist J. C. Henson reports: "The year of 1954 was a good one in the Lord's work, and so far 1955 has been a good year and a busy one. In January, I was in California; had a five-day holiness and stewardship convention at Colton with Pastor J. P. Ingle; Burbank, with Rev. Harold Sorweide; Haywood, with Pastor T. O. Weatherby; and Barstow, with Pastor Orville Sampson. In February, I was with District Superintendent W. S. Purinton on the Illinois District for twelve days in zone rallies and stewardship conventions. We had nine zone rallies and, with the beautiful co-operation of the pastors, we had great crowds packing some of his larger churches to the doors. Many new tithers were secured. Dr. Purinton is a great general and is getting the job done. While in Illinois, I was with Pastor Kenneth Sparks at Harvey for a convention, and also with Pastor P. C. Snellenberger at Granite City. En route to California, I was with Pastor Bob Feters at Texhoma, Oklahoma, for a convention. From March 20 to April 17 I was with Superintendent George Coulter in a tour of the Northern California District; he and his fine pastors and people are doing a great work. Thank the Lord for salvation, health, and a place to work for Him."

Quitman, Georgia—Since our coming here last August, all departments of our church have increased. We have a wonderful people who love God and are interested in the progress of the church. Our Sunday school has increased from 51 average to 113 in eight months. Eight substantial members have been added to the church. Approximately 85 people have knelt at our altars in regular services and in two revivals that have been held in our church. Rev. Harold Mills, pastor of First Church in Moultrie, was the evangelist in the two revivals. Our people have given the pastor two raises in salary. God is blessing, and a constant state of revival prevails.—G. A. Fender, Pastor.

Alderson, West Virginia—Our newly organized church recently closed a wonderful revival meeting with the Rev. George Sherry as our evangelist. The Lord met with us in each of our services with forty-three seekers at the altar. Our church is growing in every department, including our Sunday school under good leadership. We are on our way to greater victories.—W. Dayton Lockard, Pastor.

Modoc, Indiana—April 17 was the closing day of a good revival, said by some to be the best in a number of years, here at the Modoc church. Rev. Billy and Helen Smith were the special workers. The close, Spirit-filled preaching of Brother Smith, together with the exhortations of Sister Smith and the burden carried by both, was used of God to stir souls and bring many under conviction. Some thirty people sought Him and were saved and sanctified. The good singing of Brother Smith was enjoyed by all. Appreciated, too, was the local talent, both in song and instrumental numbers. The people stood loyally by in attendance and in giving of their finances, as well as keeping the folk in the parsonage well supplied with good things for the table.—H. W. Spencer, Pastor.

ANNOUNCEMENTS

RECOMMENDATION—Rev. F. B. Whittaker of Jefferson, Pennsylvania, plans to enter the evangelistic field August 1. He has pastored the Jefferson church for six years, and done a splendid piece of work, building a new church and increasing the membership in every department. He feels that God is leading him into evangelism, and I am happy to recommend him to anyone in need of a good evangelist. I hope our pastors on this district will use Brother Whittaker. For the present he can be contacted by addressing him, Jefferson, Pennsylvania.—R. F. Heinlein, Superintendent of Pittsburgh District.

WEDDING BELLS—Miss Irene Angeline McGuire and H. Preston Moyers, both of Barstow, California, were united in marriage on May 8, in the Church of the Nazarene in Las Vegas, Nevada, with Pastor Herndon officiating, assisted by the bride's father, Evangelist Paul A. McGuire.

BORN—to Rev. and Mrs. J. Kenneth Copenhaver of Bellaire, Ohio, a daughter, Ruth Anne, on May 17.

—to Rev. and Mrs. Bobby R. Steelman of Edcouch, Texas, a son, Mark Edward, on May 11.

—to Rev. and Mrs. Wm. Bateman of Poplar, Montana, a daughter, Twyla Marie, on May 8.

—to Mr. and Mrs. Samuel Gary of Boswell, Pennsylvania, a son, Thomas Wayne, on May 7.

—to Mr. and Mrs. K. Blair Tolbard of Schuylkill Haven, Pennsylvania, a daughter, Mary Ann, on May 6.

—to Mr. and Mrs. Carl W. Kruse of Urbana, Illinois, a son, Carl James, on May 5.

—to Mr. and Mrs. Winfield DeCastro of Providence, Rhode Island, a daughter, Betty Louise, on April 27.

SPECIAL PRAYER IS REQUESTED by a friend in Ohio that God will send a deep conviction for whatever the spiritual need may be, and give a place of service in His work;
by a "Herald" reader in Illinois for the salvation of family and loved ones before it is too late, and also for several unspoken requests;
by a "Herald" reader in Pennsylvania for a Sunday-school scholar entering the navy and needing to be settled in his experience, also for a special unspoken request;

by a brother in Tennessee for the healing of his foot that has a cancer on it—he believes God has power to heal, according to His will;
for a Christian in Michigan that God will undertake and touch his eyes—doctors say nothing can be done—but this Christian believes God is able;
by a brother in Oregon for his children and their families—so far as he knows not one even goes to church;
by a friend in Oklahoma for a Christian lady who has cancer, also for several problems that are urgent.

Nazarene Camp Meetings

June 24 through July 3, Louisiana District Camp, at the district campground, five miles north of Alexandria, on U.S. Hi-way 71. Special workers: Dr. T. M. Anderson and Rev. Roy Bettcher, preachers; Professor John E. Moore, singer. For further in-

formation write the district superintendent, Rev. Elbert Dodd, 1611 Henry Street, Pineville, Louisiana.

July 14 to 24, Oregon Pacific District Camp, at 12625 S.E. 82nd Avenue, Portland, Oregon. Special workers: Rev. Harold L. Volk and Rev. Howard Sweeten, evangelists; Rev. and Mrs. Gilbert Rushford, song evangelists; prayer and praise, Rev. T. H. Stanley; Rev. James E. Kratz, children's worker. For information and reservations, write to Rev. B. Martin Gale, Rt. 1, Box 425, Clackamas, Oregon. Rev. W. D. McGraw, Jr., district superintendent.

July 25 to 31, Florida District Camp, at old Suwannee Campgrounds, on U.S. Hi-way 41, three miles north of White Springs, Florida. Workers: Dr. I. C. Mathis, Dr. Ralph Earle, evangelists; Rev. and Mrs. Leon Cook, singers; Rev. C. R. Moore, youth director; and Mrs. Ben Marlin, children's worker. Dr. John L. Knight, district superintendent. For information, write Rev. Don Newell, camp manager, 235 Avenue "F" S.W., Winter Haven, Florida.

August 8 to 14, Iowa District Camp, District Campground, Route 1, West Des Moines, Iowa. Dr. G. B. Williamson and Dr. Remiss Rehfeldt, evangelists; Professor Warnie Tippett and the Olivet Quartet, singers. Missionary convention, August 9, Dr. David Hynd, speaker. Children's workers, Misses Meadows and Reasoner. Rev. Gene E. Phillips, district superintendent.

August 15 to 21, Eastern Kentucky District Camp, campgrounds, Winchester, Kentucky. Workers: Rev. J. A. McNatt and Rev. Asa Sparks, preachers; Douglas Slack, song evangelist. For further information write the district superintendent, Rev. D. S. Somerville, 2717 Iroquois Ave., Ashland, Kentucky.

DIRECTORIES

GENERAL SUPERINTENDENTS

Hardy C. Powers
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

Assembly Schedule

Northeastern Indiana	June 29 to July 1
Alabama	July 5 and 6
Eastern Michigan	July 20 to 22
Eastern Kentucky	July 27 to 29
Missouri	August 3 to 5
Northwest Indiana	August 17 to 19
Tennessee	August 24 to 26
Louisiana	August 31 and September 1
Georgia	September 14 and 15
Southeast Oklahoma	September 21 and 22

G. B. Williamson
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

Assembly Schedule

South Dakota	June 22 and 23
Canada West	July 6 to 8
Western Ohio	July 27 to 29
Minnesota	August 1 to 3
Illinois	August 4 to 6
Iowa	August 10 to 12
Houston	August 24 and 25
Mississippi	August 31 and September 1
Kansas City	September 7 to 9
Northeast Oklahoma	September 28 and 29

Samuel Young
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

Assembly Schedule

West Virginia	July 7 to 9
Michigan	July 13 to 15
Southwest Indiana	July 28 and 29
Kansas	August 3 to 5
Wisconsin	August 10 to 12
Dallas	August 17 and 18

D. I. Vanderpool
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

Assembly Schedule

Canada Central	June 15 and 16
New England	June 22 to 24
New York	July 1 and 2
Maritime	July 13 and 14
Pittsburgh	July 21 to 23
Northwest Oklahoma	July 28 and 29
East Tennessee	August 3 and 4
Chicago Central	August 10 to 12
Southwest Oklahoma	September 14 to 16
North Carolina	September 21 and 22
South Carolina	September 28 and 29

Hugh C. Benner
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

Assembly Schedule

North Dakota	June 29 and 30
Colorado	July 13 and 14
Central Ohio	July 20 to 22

Kentucky August 3 and 4
Virginia August 10 and 11
Northwestern Illinois August 17 and 18
Indianapolis August 24 to 26
South Arkansas September 7 and 8
North Arkansas September 14 and 15

District Assembly Information

CANADA CENTRAL—Assembly, June 15 and 16, at the district campgrounds, Cedardale Park, Pefferlaw, Ontario, Canada (may be reached by Canadian National Railway to Pefferlaw Station—Gray Coach Bus to gate). The entertaining pastor will be Rev. E. Whitmore; send mail and other items relating to assembly % Brother Whitmore, Cedardale Nazarene Camp, Pefferlaw, Ontario, Canada. Dr. D. I. Vanderpool presiding.

SOUTH DAKOTA—Assembly, June 22 and 23, at First Baptist Church, 405 E. Third Avenue, Mitchell, South Dakota. Entertaining pastor: Rev. Howard Olson, 114 East 9th Ave., Mitchell. Send mail and other items relating to assembly % Rev. Crawford T. Vanderpool, 315 E. Second Ave., Mitchell, South Dakota. Dr. G. B. Williamson presiding.

NEW ENGLAND—Assembly, June 22 to 24, at Wollaston Church of the Nazarene, 37 E. Elm Ave., Wollaston 70, Massachusetts. Entertaining pastor: Dr. J. Glenn Gould, 29 Dunbarton Rd., Wollaston. Send mail and other items relating to assembly % Dr. Gould, 29 Dunbarton Rd., Wollaston 70, Massachusetts. Dr. D. I. Vanderpool presiding.

NORTH DAKOTA—Assembly, June 29 and 30, at the Nazarene Campgrounds, Sawyer, North Dakota (may be reached by the Soo Line and the Maier Coach Line). Entertaining pastor, Rev. Duane J. Grover, Sawyer, North Dakota. Send mail and other items relating to the assembly in care of Rev. Duane J. Grover, Sawyer. Dr. Hugh C. Benner presiding.

NORTHEASTERN INDIANA—Assembly, June 29 to July 1, at Nazarene Campgrounds, East 38th Street, Extended, Marion, Indiana. Entertaining pastor: Rev. J. R. Shadowsen, 1215 Quarry Road. Send mail and other items relating to the assembly in care of Dr. Paul Urdike, Box 469, Marion. Dr. Hardy C. Powers presiding.

NEW YORK—Assembly, July 1 and 2, at the Beacon Campgrounds, Groveville Park, Beacon, New York. Entertaining pastor: Rev. Albert Stiefel, 73 W. Center Street, Beacon. Send mail and other items relating to assembly in care of Rev. Robert Goslaw, 27 Wilson St., Beacon. Dr. D. I. Vanderpool presiding.

EVANGELISTS' SLATES

Allee, G. Franklin. 1137 Skyline Dr., Moses Lake, Wash.
Anderson, G. R. Evangelist, Box 76, Lindsey, Ohio
Anderson, Gilbert and Sylvia. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
Aycocck, Dell. Evangelistic Singer, P.O. Box 527, Kansas City 41, Mo.
Bailey, Clayton. Evangelist, Box 579, Fort Dodge, Iowa
Wilkinson, Ind. June 8 to 19
Thomasville, Ga. June 22 to July 3
Baker, Ralph and Betty. Preacher and Singers, Box 171, Newell, W.Va.
Newell, W.Va. June 6 to 19
Baldwin, C. R. 1122 W. Texas, Durant, Okla.
Ball, Kenneth W. and Evelyn. Evangelist and Singer, P.O. Box 527, Kansas City 41, Mo.
Balsmeier, A. F. and Leonora T. Preacher and Singer, P.O. Box 745, Hutchinson, Kans.
Banning, R. M. Evangelist, P.O. Box 154, Morrow, Ohio
Barkley, Arthur and Vada Lee. Preacher and Singers, 305 N.W. Main St., Bethany, Okla.
Littlestown, Pa. June 7 to 19
Bass, M. V. Evangelist, Route 5, Mt. Pleasant, Mich.
Big Rapids (camp), Mich. June 16 to 26
Salamanca (Indian camp), N.Y. July 7 to 17
Battin, Buford. 1509 Seventh St., Lubbock, Texas
Bellevue, P. P. P.O. Box 527, Kansas City 41, Mo.
Berryhill, Noble E. P.O. Box 527, Kansas City 41, Mo.
Fowlerville (Union Mtg.), Mich. June 8 to 19
Charlotte (Union Mtg.), Mich. June 26 to July 10
Bertolets, The Musical (Fred and Grace). Preacher and Musicians, 1349 Perkiomen Ave., Reading, Pa.
Recwood Falls, Minn. June 10 to 19
Freeport, Pa. June 26 to July 2
Bierce, Jack. Song Evangelist, 417 North St., Apt. C, Logansport, Ind.
Bierce, Joseph. Evangelist, 913 Indiana St., Bicknell, Ind.
Lavelle, Pa. June 14 to 26
Cates, Ind. June 29 to July 10

Bishop, Joe. Evangelist, Box 47, Yukon, Okla.
Charleston, S.C. June 8 to 19
N. Little Rock, Ark. June 22 to 26
Boggs, W. E. P.O. Box 527, Kansas City 41, Mo.
Ashley (camp), Ohio June 16 to 26
Alice, Texas July 7 to 17
Boone, Ford. Evangelist, 227 S. Locust, McComb, Miss.
Carthage, Tenn. June 8 to 19
Bouse, Fred. Evangelist, 420 E. 12th St., Indianapolis, Ind.
Bowman, Don and Frances. Song Evangelists, 1013 Vine St., Newport, Ky.
Bowman, Russell. Evangelist, 1841 Belmead Rd., Columbus, Ohio
Brannon, George. 125 N. Wheeler, Bethany, Okla.
Poteau, Okla. June 8 to 19
Stonewall, Okla. June 22 to July 3
Brannon, J. S. Coal Fork, W.Va.
Brannon, Wilbur. 2201 Morehouse Ave., Elkhart, Ind.
Bamberg, S.C. June 1 to 12
Jacksonville, Fla. June 16 to 26
Bridgewater, R. E. and Dorothy. 116 Wolfe Ave., Colorado Springs, Colo.
Brinkman, George. Evangelist, 1330 Corbin Rd., Toledo, Ohio
Brockmuller, C. W. and Esther. Box 527, Kansas City 41, Mo.
Brough, C. Wesley. P.O. Box 527, Kansas City 41, Mo.
Grand Ledge (1st), Mich. June 15 to 26
Lake Odessa, Mich. June 27 to July 3
Brown, Clon C. 112 Manor Dr., High Point, N.C.
Bishopville, S.C. June 13 to 19
Open date in July
Brown, Curtis R. Song Evangelist, 912 Fifth St., N.W., Canton, Ohio

Brown, J. Russell. P.O. Box 527, Kansas City 41 Mo.
Brown, Mackey J., Evangelist; Sullivan, R. A., Singer. 208 Eighth Ave., S., Nashville, Tenn.
Brown, Marvin L. Evangelist, 1309 N. Main St., Kewanee, Ill.
Paducah, Ky. June 20 to July 3
Open date July 4 to 17
Burness, Eddie and Ann. Box 1007, Ashland, Ky.
Birmingham (Cottage Hill), Ala. June 8 to 19
Ashland, Ky. June 29 to July 10
Burton, C. C. Evangelist, P.O. Box 145, Somerset, Ky.
Missouri Dist. June 1 to July 3
Somerset (E. Side), Ky. July 5 to 17
Bush, Russell, and Wife. Evangelist and Musicians, P.O. Box 527, Kansas City 41, Mo.
Byers, C. F., and Wife. Evangelist and Singers, Wood River, Neb.
Osburn, Idaho June 8 to 19
Cargill, A. L. and Myrta. 834 W. Kiowa, Colorado Springs, Colo.
Woodston (Mt. Ayr camp), Kans. June 2 to 12
Carlsen, Harry and Esther. Preachers and Musicians, Box 200, Carbondale, Pa.
Beloit, Wis. June 9 to 20
Rochester, Minn. June 29 to July 3
Carlton, W. E. P.O. Box 527, Kansas City 41, Mo.
De Soto, Mo. June 15 to 26
Rolla, Mo. June 29 to July 10
Carpenter, Harvey and Ruth. Evangelists and Singers, 323 N. Franklin Ave., Greensburg, Ind.
Rushville, Ind. June 1 to 12
Carroll, Bob and Gladys. Evangelist and Singers, Box 422, Nowata, Okla.
Nowata, Okla. June 8 to 19
Matthews, Mo. June 22 to July 3



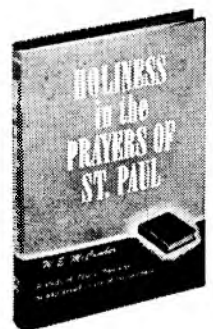
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Carter, Jack and Ruby. Preacher and Singer, 609 N. Mueller St., Bethany, Okla.
Palacios, Texas June 1 to 12
Austin (1st), Texas July 6 to 17

Carter, W. A. Evangelist, 3808 Park St., Greenville, Texas
Mena, Ark. July 13 to 24

Casey, H. A. Evangelist, 1801 N.E. Madison, Oklahoma City, Okla.
Indianapolis (Mars Hill), Ind. . June 15 to 26
Eureka (1st), Kans. . . June 29 to July 10

Casto, Clyde C. Evangelist, 4120 21st St., Del Paso Heights, Calif.

Chapman, C. L. Evangelist, Robinson, Ill.

Chatfield, C. C. and Flora N. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
Robinson, Ill. May 31 to June 12
Nashville, Ind. June 23 to July 3

Chickenoff, Miss Susie. Song Evangelist, 564 Barham Ave., Santa Rosa, Calif.

Cochran, H. H. Evangelist, 6600 Piccadilly St., Riverside, Calif.

Cocoris, George J. Evangelist, 422 W. DeSoto, Pensacola, Fla.

Conway, L. W. Evangelist, 1043 Columbia St., Newport, Ky.

Cook, James V. Song Evangelist, Route 1, Harrisburg, Ill.

Cook, Troy and Margaret. Singers and Musicians, Route 2, Ames, Iowa

Cooper, Marvin S. Evangelist, 1514 N. Wakefield St., Arlington, Va.

Corbett, C. T. Evangelist, Box 215, Kankakee, Ill. Greenville, Texas June 15 to 26
Pefferlaw (Dist. Camp), Ontario
July 23 to Aug. 1

Crabtree, J. C. Evangelist, 1506 Amherst Rd., Springfield, Ohio

Crawford, J. H. and Maggie. Springdale, Ark. Moberly, Mo. June 14 to 26
Sallisaw, Okla. June 28 to July 10

Crider, Jim and Janet. Singers and Musicians, 5509 S. Randolph St., Indianapolis, Ind.
Entriiken (Mt. Joy Hol. Camp), Pa.
June 15 to 26
Caro (camp), Mich. June 30 to July 10

Crites Evangelistic Party. P.O. Box 527, Kansas City 41, Mo.
Pefferlaw (Dist. Assembly), Ont. . June 9 to 19
Elmsdale, P.E.I. June 26 to July 10

Crutcher, Estelle. Evangelist, 7221 S. W. 5th St., Miami, Fla.

Rumford, R.I. June 10 to 19
Dennisport, Mass. June 29 to 26

Darnell, H. E. Evangelist, Box 929, Vivian, La.
Mt. Pleasant, Mich. June 15 to 26
Richmond (Hol. Camp), Ind.
June 27 to July 10

Davidson, Otto, and Wife. Evangelist and Singers, 224 E. Ames St., Mt. Vernon, Ohio

Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.

Davis, Leland R. Song Evangelist, 2021 12th St., Akron, Ohio

Davis, Ray. Evangelist, P.O. Box 527, Kansas City 41, Mo.

DeBord, Clifton. Evangelist, Box 881, Ashland, Ky.

DeLong, Russell V. P.O. Box 527, Kansas City 41, Mo.
Kokomo (camp), Ind. June 16 to 26
Jamestown (camp), N.D. July 8 to 17

Dickerson, H. H. Evangelist, Box 662, Bethany, Okla.

Dickerson, H. N. 2235 N. Alabama, Indianapolis 5, Ind.
Indianapolis (E. Side), Ind. . . June 12 to 19
Sartinsville (camp), Miss. July 22 to 31

Dixon, George and Charlotte. Preachers and Singers, 39 S. Prospect Ave., Patchogue, N.Y.
St. Joseph (N. Side), Mo. June 17 to 26
Seymour, Mo. June 29 to July 10

Dobbins, C. H., and Wife. Evangelists and Musicians, 604 S. Wayne St., Alexandria, Ind.

Dobson, J. C. Evangelist, Box 504, Bethany, Okla.
Pacoima, Calif. June 5 to 12
Yuba City, Calif. June 15 to 26

Dorrance, Doyle, and Wife. Evangelists and Artists, P.O. Box 281, Monrovia, Calif.

Douglas, Wilson. Evangelist, 1905 Tenth Ave., Jasper, Ala.

Dunn, T. P. 4352 N. Frankfort, Tulsa, Okla.

Eastman, H. T. and Verla May. Evangelist and Musicians, 2005 East 11th, Pueblo, Colo.
West Plains, Mo. June 1 to 12

Elsae, Cloyce. Evangelist, Box 18, Van Buren, Ohio Findlay (Summit St.), Ohio . May 16 to June 19

Open date June 21 to July 3

Emmert, H. C. 405 N. Redmond, Bethany, Okla.
Noble, Okla. June 15 to 26
Reserved June 27 to July 1

Emrick, Ross and Dorothy. Evangelist and Musician, 600 Trumbull St., Bay City, Mich.
Calgary (1st), Alta. May 25 to June 12
Seward, Alaska June 15 to 26

Estep, Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind.
Picture Butte, Alta. June 1 to 12

Fagan, Harry, and Wife. Singers and Musicians, Carmichaels, Pa.
Sheffield, Ala. June 6 to 19

Farnsworth, Irving. Evangelist, 141 River St., Bourbonnais, Ill.
Mokenca, Ill. June 15 to 26
Akron Dist. Home Missions
June 29 to July 17

Felter, H. J., and Wife. Box 87, Leesburg, N.J. Stittsville, Ont. July 1 to 10

Ferguson, Edw. R. and Alma. Preacher and Singers, 920 21st St., Orlando, Fla.
New York (Old Faith Mission), N.Y.
June 6 to 12
British Isles June 16 to Sept. 6

Fetters, Fred W. 546 Vermont St., Altadena, Calif. Pierre (Indian), S.D. . . Aug. 24 to Sept. 4

Files, Gloria; and Adams, Dorothy. Preacher and Singers, Wiley Ford, W.Va.
Kutztown, Pa. June 1 to 12
Gary, Ind. June 15 to 26

Finger, Maurice and Naomi. Preacher and Singers, Route 3, Lincolnton, N.C.

Fisher, C. William. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Glendale, Calif. June 1 to 12
Brea, Calif. June 14 to 19

Fitch, James S. Evangelist, 2126 Siane Ave., Norwood 12, Ohio

Flinner, Lyle P., and Wife. Preacher and Singers, 28 Carson St., Uniontown, Pa.

Foltz, John. Evangelist, Rt. 2, Clemmons, N.C.

Fouse, Fay A. Evangelist, 635 Western Ave., Winchester, Ind.
Paoli, Ind. June 1 to 12

Fraley, Hazel M. 458 Moore Ave., New Castle, Pa. Niles (V.B.S.), Ohio June 6 to 17
Bradford (V.B.S.), Pa. . . . June 20 to July 1

Franklin, Norman and Connie. Singers, Rt. 1, San Pierre, Ind.

Frodge, Harold C. Evangelist, Box 181, St. Paris, Ohio
Fairmount, Ill. June 15 to 26
Knoxville, Iowa June 28 to July 10

Fugett, C. B. 4311 Blackburn, Ashland, Ky.
Fuller, Jimmie. P.O. Box 649, Fort Valley Ga.
Albany, Ga. June 5 to 12
Pine Mt. Camp Meeting June 16 to 26

Geeding, W. W. and Wilma (Raker). Preachers and Chalk Artist, 376 W. Pine St., Canton, Ill. Greensboro, Ind. June 8 to 19

Hull, Ill. June 22 to July 3

Geran, Ray N. Evangelist, P.O. Box 527, Kansas City 41, Mo.

Gering, Melvin. Song Evangelist, 105 S.W. First, Bethany, Okla.

Gillespie, Sherman and Elsie. Song Evangelists, Farmland, Ind.

Gilliam, Harold P. Evangelist, 219 N. Washington St., Moscow, Idaho

Glaze, Harold and Polly. Preacher and Singers, 2015 Orange, N. Little Rock, Ark.
Little Rock (Lifeline), Ark. . . June 10 to 19

Dupo, Ill. June 21 to July 3

Godfrey, Laura. Singer, 797 N. Wilson, Pasadena 6, Calif.

Gospel Light Trio (Rev. Lyle Leach, Fred Findley, and Wife). Preacher and Musicians, Rt. 1, Box 175, Salem, Ore.

Weippe (Pil. Hol.), Idaho June 8 to 19

Warrenton, Ore. June 23 to July 3

Granger, Miss Marjorie. Song Evangelist, 4322 Manchester St., St. Louis 10, Mo.

Gray, Ralph C., and Wife. Evangelist and Singer, P.O. Box 527, Kansas City 41, Mo.

Burrville, Tenn. June 10 to 20

Green, James and Rosemary. Singers and Musicians, 1201 Bower Court, New Castle, Ind.
Reserved June 5 to 15

Bartlesville, Okla. June 21 to July 3

Greene, Bernard. Evangelist, 314 E. 16th St., Bloomington, Ind.

Greenlee, Helen. Evangelistic Singer, Rt. 2, Humes-ton, Iowa
Murphysboro, Ill. June 6 to 19

De Soto, Mo. June 20 to 26

Gretzinger, Harold W. 1391 Mar Vista, Pasadena, Calif.
Griffith, Glenn. 620 S. Dale Court, Denver, Colo. Grubbs, R. D. 1215 Highway Ave., Covington, Ky.
Iowa Dist. Home Missions . June 14 to July 10

Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind.
Boonville, Ind. June 21 to July 3

Bicknell (Hol. Camp), Ind. . . July 5 to 17

Hall, Miss Clarine. Song Evangelist, 819 Milburn, Dayton 4, Ohio

Hall, Dave. Evangelist, 629 E. Kansas, McPherson, Kans.
Dallas, Texas June 8 to 19

Open date June 22 to July 3

Hamilton, Jack and Wilma. Box 172, Hays, Kans. Des Moines (Central), Iowa . . June 7 to 19

Mt. Vernon (Hol. Camp), S.D.
June 23 to July 4

Harding, Mrs. Maridel. Evangelist, 893 N. Briggs, Hastings, Neb.

Harding, U. E., and Wife. Room 405, Villa Raymond Hotel, Pasadena, Calif.

Harley, C. H. Evangelist, Burbank, Ohio
Dayton, Ohio June 5 to 19

Harrington, Wm. N. Route 5, Box 666, Gainesville, Fla.

Harrison, Raymond W. Evangelist, Box 57, Neotsu, Ore.

Harrold, John W. Box 309, Red Key, Ind.
Menomone, Wis. Aug. 30 to Sept. 11

Hart, H. J. Rt. 1, Owasso, Okla.

Harvey, Hoyer. Evangelist, Box 124, Hodge, La.
Blanchard, La. June 8 to 19

Meridian, Miss. June 22 to July 3

Hayes, Thomas. P.O. Box 527, Kansas City 41, Mo.

Henbest, C. L. Box 345, Rogers, Ark.
Mayfield, Ky. June 2 to 12

Oklahoma City, Okla. June 19 to 26

Henck, Nelson H. 714 Campbell St., Williamsport, Pa.
Danielson, Conn. June 8 to 19

Henderson, C. W. Evangelist, P.O. Box 527, Kansas City 41, Mo.

Hendrick, Doris V. Evangelist, 336 North St., Bad Axe, Mich.

Hendricks, Joe. Song Evangelist, 4012 Catherine Ave., Norwood 12, Ohio

Henricksen, G. W. Evangelist, 16025 S.E. Pacific Highway, 99-E, Portland 22, Ore.

Oakes (camp), N.D. June 8 to 19

Hewitt, Minn. June 22 to July 3

Henry, J. W. Evangelist, 451 Martin, Banning, Calif.
Riverside (1st, supply), Calif.
June 12 to July 3

Holtville (Ontario), Calif. July 6 to 17

Henson, J. C. Bethany, Okla.
Henderson, Texas June 1 to 13

Higgins, Charles A. Evangelist, 1702 Pecos St., Las Cruces, N.M.

Hodge, W. M. Evangelist, Science Hill, Ky.
Hoke, J. O. and Helen (Peters). Evangelist and Singers, 525 W. Green, Virden, Ill.

Holso Evangelistic Party. 5332 Summer Ave., Ash-tabula, Ohio
Ravenna, Ky. June 1 to 12

Hopkinsville, Ky. June 15 to 26

Holstein, C. V. Evangelist, 432 W. Walnut St., Kalamazoo, Mich.

Holstein, Ted. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Buffalo Lake, Minn. June 1 to 12

Cincinnati, Ohio June 19 to July 3

Holtzclaw, Paul M. Evangelist, Mount Erie, Ill.

Hoof, A. J. (Jack). 1610 S. Grand St., Monroe, La. McEwen (Pine Hill), Tenn. . May 27 to June 5

Calhoun City, Miss. June 8 to 19

Hoof, Billy S. Evangelist, McEwen, Tenn.
Waynesboro, Tenn. June 8 to 19

Hooker, H. H. Box 18, Gardendale, Ala.

Hoot Evangelistic Party. P.O. Box 745, Winona Lake, Ind.
Ogden Center (camp), Mich. . July 28 to Aug. 7

Hostetler, Robert. Song Evangelist, 1017 E. Fir-min, Kokomo, Ind.

Huff, Hiram Perry. Box 201, Lanett, Ala.

Huff, Thomas. Evangelist, Box 228, Zytkis, La.

Huffman, H. B. Box 25, Onego, W.Va.

Huffman, W. D. and Marvel. Evangelist and Musicians, 138 E. Hazeltine St., Richland Center, Wis.
Wausau, Wis. June 8 to 19

Forest Center, Wis. June 22 to July 3

Hughes, Guthrie H. Evangelist, Greenfield, Ind.
Eldon, Mo. June 1 to 12

Flora, Ill. June 16 to 26

Humble, Dave and Mary. Singers and Chalk Artist, Worthington, Ind.
Rockville, Ind. June 8 to 19

Martinsville (Willow Grove), Ind.
July 5 to 17

Ihrig, R. L. Evangelist, 20 Hollywood Dr., Florence, Ky.

Inglad, Wilma Jean. Evangelist, 322 Meadow Ave., Charleroi, Pa.
Pittsburgh Dist. Camp . . June 30 to July 10

Iseberg Evangelistic Party. Evangelist and Singers, Box 388, New Cumberland, Pa.
Brocton, N.Y. June 1 to 12

Forest Hill, Md. June 15 to 26

Jantz, Calvin and Marjorie. Singers and Musicians, P.O. Box 527, Kansas City 41, Mo.
Uhrichsville (camp), Ohio . . June 19 to July 3

Hillsdale (camp), Mich. July 4 to 10

Jenkins, Gerald and Donna Lou. Evangelistic Singers, P.O. Box 527, Kansas City 41, Mo.
Union City, Ind. May 31 to June 12

Miamisburg, Ohio June 22 to July 3

Jerrett, Howard W. 630 W. Hazelhurst, Ferndale 20, Mich.

Johnson, Andrew. Wilmore, Ky.

Johnson, Spencer. Box 11, Vivian, La.
Lake Charles, La. June 9 to 19

Warm Springs, Ga. June 26 to July 3

Jones, A. K. 519 Commercial, Danville, Ill.
Cleveland, Okla. June 1 to 12

Jones, Claude W. Evangelist, 9 Elm Ave., Wollaston 70, Mass.
 Kutztown, Pa. June 1 to 19
 Ashtabula, Ohio July 1 to 24

Jones, Lum. 630 West 9th St., Ada Okla.
 Jones, Nadine K. (Mrs. Bob). Song Evangelist, Rt. 1, Scranton, S.C.

Keller York Party, The. Singers and Musicians, Box 256, Seelyville, Ind.

Kelly, Arthur E. 331 Whaley St., Columbia, S.C.
 Pensacola (Emmanuel), Fla. June 8 to 19
 Spartanburg (1st), S.C. June 22 to July 3

Kruse, Carl H., and Wife. Evangelist and Singer, 503 Redmond, Bethany, Okla.
 Knowles, Okla. May 31 to June 12
 Weatherford, Okla. June 14 to 26

Kuschner, Allard and Dorothea. Evangelist and Singer, 701 E. Schaff Rd., Brooklyn Heights, Ohio

Kuykendall, P. W. Box 978, Hendersonville, N.C.

Laird, Charles, and Wife. Preacher and Singers, R.D. 3, Salem, Ohio

Lamneck, Frank. 1518 S. Buckeye, Kokomo, Ind.

Langford, J. V. Evangelist, 808 N. College, Bethany, Okla.
 Lamar, Colo. June 10 to 19
 Rols, Okla. July 14 to 24

Latham, Joy and Mary E. P.O. Box 527, Kansas City 41, Mo.

Law, Dick and Lucille. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
 Derby, Colo. June 3 to 12
 Montevideo (Hol. Camp), Minn. June 17 to 26

Lee, Mason. 217 Division St., Huntington 2, W.Va.
 Camden, Tenn. June 8 to 19
 Salem, Ill. June 21 to July 3

Leih, Martin. 721 E. Foothill Blvd., Monrovia, Calif.

Leverett Brothers. Preacher and Singers, Box 21, Lamar, Mo.
 Coal Grove, Ohio June 8 to 19
 Rand, W.Va. June 22 to July 3

Lewis, Ellis. 206 N. Donald, Bethany, Okla.
 Irondale, Mo. June 8 to 19
 Batavia, Ohio Aug. 17 to 28

Lewis, Roy R. Rt. 1, Albany, Ind.

Lindley, R. F., and Wife. Evangelist and Children's Worker, P.O. Box 527, Kansas City 41, Mo.
 Lexington, Neb. June 8 to 19
 Paragould, Ark. July 6 to 17

Lipker, Charles H. Rt. 3, Findlay, Ohio
 Decatur, Ind. June 8 to 19

Little, H. C. 1338 1/2 Hunter Ave., Columbus 1, Ohio
 Grove City (tent), Ohio June 7 to 26

Logan, J. Sutherland. P.O. Box 527, Kansas City 41, Mo.

Mac Allen, L. J. and Mary E. Evangelists and Artists, 27 W. Falls St., New Castle, Pa.

Mackey Evangelistic Party, D. D. Preacher and Musicians, P.O. Box 113, Bethany, Okla.

Martin, Edwin C. P.O. Box 527, Kansas City 41, Mo.
 Waycross (camp), Ga. June 16 to 26
 Open date June 29 to July 10

Martin, Paul. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Michigan Dist. Tour June 8 to 16
 Minneapolis (1st), Minn. June 19 to 26

McCollom, Russel R., and Wife. Evangelist and Singers, 624 S. Knight, Wichita, Kans.
 Peabody, Kans. June 1 to 12

McCoy, Norman. Song Evangelist, 1425 Pearl St., Anderson, Ind.

McDowell, Mrs. Doris. Evangelist, 948 Fifth St., Santa Monica, Calif.
 Westminster, Md. June 8 to 19

McGuffey, J. W. Evangelist, 1629 N. Central, Tyler, Texas

McGuire, Paul A., and Wife. Evangelist and Children's Workers, 901 Kelley Dr., Barstow, Calif.

McKinley, Pauline. Song Evangelist, P.O. Box 201, Greensburg, Ind.

McMillan, W. L. Evangelist, 506 N. Court St., Circleville, Ohio

McNatt, J. A. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Selma, Ala. June 15 to 26
 Alabama Dist. Camp. July 4 to 10

Meadows, Naomi; and Reasoner, Eleanore. Preachers and Singers, 2510 Hudson Ave., Norwood 12, Ohio
 Iowa (Boys' and Girls' Camp) June 27 to July 1
 Harlan, Iowa July 3 to 10

Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.
 Medford (camp), Okla. July 13 to 24

Messer, Haley. P.O. Box 527, Kansas City 41, Mo.
 Sweetwater, Texas June 1 to 12
 Colman (camp), S.D. June 17 to 26

Messer, L. C. and Ruth. Singers and Musicians, 236 S. Michigan Ave., Glendora, Calif.
 San Diego, Calif. June 5 to 26

Michael, Elmer E. 1406 Sixth Ave., Jasper, Ala.
 Paris, Pa. May 18 to June 12

Mickel, Ralph and Lillian. Evangelists and Singers, Alum Bank, Pa.
 Franklin, Pa. June 8 to 19
 Winona, Minn. June 22 to July 3

Mickey, Bob and Ida Mae. Song Evangelist and Chalk Artist, 309 Cimarron, La Junta, Colo.
 High River, Alta. June 15 to 26
 Medicine Hat, Alta. June 28 to July 3

Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio
 Galena, Ohio June 7 to 19

Miller, Basil W. 86 E. Loma Alta Drive, Altadena, Calif.

Miller, E. J. P.O. Box 527, Kansas City 41, Mo.
 Morehouse, Mo. June 8 to 19
 Millport (Assembly), Ala. July 5 to 7

Miller, Leila Dell. % Trevecca Nazarene College, Nashville, Tenn.
 Noblesville (1st), Ind. June 8 to 19
 Vacation June 23 to July 3

Miller, Nettie A. % Trevecca Nazarene College, Nashville, Tenn.
 Birmingham, Ala. June 18 to 19
 Florida June 27 to July 20

Miller, Ruth (Mrs. Henry A.). Song Evangelist, 1414 N. Sierra Bonita, Pasadena 7, Calif.

Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.
 Mingleddorf, O. C. P.O. Box 43, Douglas, Ga.
 Mitchell, Lloyd and Addie. Song Evangelist and Musicians, Box 39, Ridgway, Pa.

Moore, Ernest. Evangelist, P.O. Box 515, Bremond, Texas

Moore, John E. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Pineville (dist. camp), La. June 24 to July 3
 Moore-Dake Evangelistic Party (Myrtle C. and Lorraine M.). 10802 53rd Ave., Edmonton, Alta., Canada
 Fonehill, Sask. June 1 to 12
 Harmattan, Alta. June 15 to 26

Mooshian, C. Helen. Evangelist, P.O. Box 527, Kansas City 41, Mo.

Mounts, Dewey. Evangelist, 134th St. and Ridge-land Ave., Worth, Ill.

Mundell, Winfield A. Evangelist, P.O. Box 527, Kansas City 41, Mo.

Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va.

Musical Messengers. % Don Ratliff, 3423 Hottell Dr., Louisville 16, Ky.
 Anderson, Ind. June 14 to 19
 Connersville, Ind. June 22 to 26

Myers, J. T. 502 Lafayette St., Danville, Ill.
 Murphysboro, Ill. June 8 to 19

Nelson, Charles Ed. and Normadene. Preachers and Singer, 1524 S. 4th St., Rogers, Ark.

Nichols, Dorrance and Esther. Evangelist and Musicians, 849 Poplar St., Bloomsburg, Pa.

Norton, Joe. Evangelist, Box 143, Hamlin, Texas

Nutter, C. S. P.O. Box 48, Parkersburg, W.Va.

Mahta (Santoy), Ohio June 1 to 12

Oliver, Charles. Evangelist. Rt. 1, Box 294, 3105 McArthur Dr., La Marque, Tex.
 Lake Charles (College Park), La. June 15 to 26
 Denver City, Texas June 29 to July 10

Oren, Thurman. Box 327, Parker, Indiana

Parrott, A. L. Evangelist, P.O. Box 298, Bourbonnais, Ill.
 Montrose, Mich. June 8 to 19

Parry, Elwood. Song Evangelist, 710 Dellwood St., Bethlehem, Pa.
 Kutztown, Pa. June 1 to 19
 Auburn (camp), Pa. June 24 to July 4

Patrone, D. E. Evangelist, 224 Liberty St., Painesville, Ohio

Patterson, Walter. Route 3, Waurika, Okla.
 Hedley, Texas June 3 to 12
 Okemah, Okla. June 17 to 28

Patzsch, Eddie. Evangelist, 1747 Clark Ave., Wells-ville, Ohio

Payne, L. M. 509 Northwest Main, Bethany, Okla.
 Cheyenne, Wyo. June 12 to 26
 Open dates for summer and fall

Pendleton, T. E. 2019 Greenrock Lane, Indianapolis, Ind.

Peters, Max. Evangelist, 8665 Dearborn Ave., South Gate, Calif.
 Grass Valley, Calif. June 15 to 26

Phillips, Miss Lottie. Evangelist, % Trevecca Nazarene College, Nashville, Tenn.
 Clinton, Ind. May 30 to June 12
 Reserved June 15 to Aug. 27

Phillips, Wm. H. Evangelist, Box 131, Apple River, Ill.

Pierce, Boyce and Catherine. Singers and Musicians, 505 Columbia Ave., Danville, Ill.
 Reserved June 6 to 28
 Butler (dist. camp), Pa. June 30 to July 10

Pittenger, Twyla. Evangelist, R.D. 1, Shelby, Ohio
 New Boston, Ohio June 13 to 26

Rising Sun, Md. July 5 to 17

Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.
 Rapid City, S.D. June 8 to 19
 Jasonville (E.U.B.), Ind. July 1 to 17



SERVICEMEN'S CORNER

Command Inspection

FROM THE standpoint of the soldier, one of the trials of military life is the command inspection. Equipment must be complete and in A-1 shape, clothes clean and pressed, shoes shined to a brilliant polish, brass gleaming, quarters spotless, and training up-to-date. The days and hours before the actual inspection are times of tenseness and preparation.

As in the military, so in life, each of us faces that great and final "command inspection." Paul says, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to what he hath done, whether it be good or bad" (II Cor. 5:10). Also, the Word says, "It is appointed unto men once to die, and after this the judgment" (Heb. 9:27). Yes, friend, you will stand that inspection. Are you ready for it?

These are the days of preparation. Before all inspections there is an inventory taken by both soldier and commanding officer. So it will be before the final one. Paul writes, "Examine yourselves, whether ye be in the faith; . . ." (II Cor. 13:5); and David cries out, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, . . ." (Ps. 139:23). Have you taken that personal inventory as to your *present* standing before God?

Once the army inspection ordeal is over, the question is, How did we rate? Were we unsatisfactory? Barely satisfactory? Excellent? Or did we reach that most coveted rating—superior? In God's "command inspection" how will you rate? We read again, "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (I Pet. 4:18.) II Pet. 1:11 speaks of an abundant entrance "into the everlasting kingdom of our Lord and Saviour Jesus Christ." "Well done, thou good and faithful servant." How about *you*, Buddy, how do you stand today in God's eyes? I want a "superior" rating, don't you?—CHAPLAIN SAMUEL GRAVES.

O Lord our Lord, how excellent is thy name in all the earth! (Ps. 8:1.)

NAZARENE SERVICE MEN'S COMMISSION

St. Louis DIRECTOR

June 8, 1955

Potter, Lyle and Lois. Sunday-School Evangelists, P.O. Box 527, Kansas City 41, Mo.
 Ventura, Calif. June 14 to 19
 Puente, Calif. June 21 to 26
 Pults, Bertha. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Pumpelly, Paul. Evangelist, 608 E. Prien Lake Rd., Lake Charles, La.
 Greenfield (camp), Ind. July 15 to 24
 Purkhiser, H. G. 4531 Marcellus Ave., N.W., Canton 8, Ohio
 Douglas (camp), Mass. July 22 to 31
 Qualls, Paul M. Song Evangelist, 5487 Lake Jesamine Dr., Orlando, Fla.
 Kansas City Dist. Camp June 6 to 12
 Charleston (tent), W.Va. June 15 to 26
 Raker, W. C. Astoria, Ill.
 Raycroft, R. Newman. 109 E. Madison St., Goshen, Ind.
 Maritime Dist. Tour June 6 to 26
 Pittsburgh Dist. Camp June 30 to July 10
 Reed, Fred W. Evangelist, 612 S. 26th, Billings, Mont.
 Reed, Harlow. Evangelist, Box 45, Hull, Ill.
 Reynolds, D. C. Indian Evangelist, 1933½ N.W. 30th, Oklahoma City, Okla.
 Rice, Cecil H. Evangelist, 1128 Grace St., Washington C.H., Ohio
 Richards, Alvin and Annabelle. Preacher and Singers, Linden, Mich.
 Zanesville (camp), Ohio June 21 to July 3
 Petersburg (camp), Ind. July 5 to 17
 Richards Evangelistic Party. Preachers and Singers, Box 133, Sparta, Mich.
 Wakeeney, Kans. June 1 to 12
 Dublin (1st), Ga. June 15 to 26
 Richardson, Harold S. and Flossie F. Preacher and Singers, R.R. 4, Muncie, Ind.
 Ridings, E. Paul. Evangelist, 708 N. College, Bethany, Okla.
 Robbins, James. 1817 "F" St., Bedford, Ind.
 Scottsburg, Ind. May 31 to June 12
 Robinson, John. Evangelist, 448 Washington Ave., Huntington, W.Va.
 Robinson, Mrs. Lillian. Evangelist, 506 S.E. First Ave., Perryton, Texas
 Roddy, Frank. Evangelist, 242 Chase St., Marion, Ohio
 Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn.
 Rising Sun, Ind. June 1 to 12
 Charleston (N. Side), W.Va. June 14 to 26
 Roedel, Bernice L. Evangelist, 423 Maple St., Boonville, Ind.
 Evansville (Bayard Park), Ind. June 13 to 19
 Bloomington (E. Side), Ind. June 20 to 26
 Rothwell, Mel-Thomas. 21 Bromfield St., Wollaston, Mass.
 Royce, C. E. and Lois. Evangelist and Singer, St. Marys, Ohio
 Prescott, Mich. June 15 to 26
 Napoleon, Mich. July 1 to 10
 Runyan, Harold. Evangelist, 1086 Oakhurst Dr., Charleston, W.Va.
 Rushing Family. Singers and Musicians, King City, Mo.
 Wichita (University Ave.), Kans.
 June 15 to 26
 Akron, Ohio June 29 to July 17
 Rushing-Dyre Party. Preacher and Singers, P.O. Box 1, Coffeyville, Kans.
 Sanford, Ruth. Song Evangelist, Box 590, Fort Scott, Kans.
 Schmidt, William and June. Preacher and Singers, Unionville, Mich.
 Niles, Mich. June 5 to 12
 Schultz, Walter C. Song Evangelist, 707 S. Chipman St., Owosso, Mich.
 Clinton (camp), Pa. July 21 to 31
 Pleasantville (camp), N.J. Aug. 18 to 28
 Sellick, R. T. Box 22, Oxford, Nova Scotia
 Wood Harbour, N.S. June 15 to 26
 North Reading (camp), Mass. July 1 to 10
 Selz, Joseph W. 627 Juniper St., Walla Walla, Wash.
 Tacoma (camp), Wash. Aug. 11 to 21
 Sharp, L. D. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Cayuga, Ind. June 1 to 12
 Shirley, T. A. Evangelist, 204 East 9th St., Sylacauga, Ala.
 Sylacauga (W. Side), Ala. June 15 to 26
 Short, J. W. and Frances. Evangelists, P.O. Box 527, Kansas City 41, Mo.
 Hagerstown (Hol. Con.), Ind. June 15 to 19
 Connersville (1st), Ind. June 22 to 26
 Silvernail, Donald R. Nazarene Assembly Park, Vicksburg, Mich.
 Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.
 Indianapolis (E. Side), Ind. June 13 to 26
 Vevay, Ind. June 29 to July 10

Slater, Glenn and Vera. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
 Pawnee, Okla. June 15 to 26
 Open date June 29 to July 10
 Slater, Hugh. Route 1, Box 221-H, Savannah, Ga.
 Slayton, Hubert M. 237 N. Fifth St., Elwood, Ind.
 Sloan, Carmon. Evangelist, 844 Rose Dr., Louisville 13, Ky.
 Smith, Bernie. Box 145, Harrisburg, Ill.
 Salem, Ill. June 9 to 19
 Smith, Billy and Helen. Evangelist and Singers, 816 McKinley, Cambridge, Ohio
 Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.
 Cleveland, Okla. June 1 to 12
 Stigler, Okla. July 6 to 17
 Smith, Eugene and LaNora. Song Evangelists, Winnsboro, S.C.
 Smith, Paul and Hallie. Evangelist and Singers, 318 N.W. 5th, Bethany, Okla.
 Maryville, Mo. June 15 to 26
 Kansas City Dist. June 29 to July 10
 Sneed, J. W. Evangelist, 1206 W. College, Guthrie, Okla.
 Snow, Loy. R.F.D. 1, Bedford, Ind.
 Terre Haute (Central), Ind. June 7 to 19
 Canton, Ill. June 21 to July 3
 Snyder, D. R., and Wife. Evangelist and Singers, Gen. Del., Carl Junction, Mo.
 Sparks, Sammy. 510 N. Pickaway St., Circleville, Ohio
 Sparks, Samuel L. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Spittall, David J. R. Evangelist, Box 208, Bourbonnais, Ill.
 Stabler, R. C. Evangelist, Box 34, Montoursville, Pa.
 Johnstown, Pa. June 1 to 12
 Sutersville (Prim. Meth.), Pa. June 14 to 26
 Stafford, Daniel. Box 254, Vivian, La.
 Louisiana Dist. June 1 to 12
 Fordyce, Ark. June 16 to 26
 Stafford, J. D. P.O. Box 1514, Indianapolis, Ind.
 Dana, Ind. June 15 to 26
 Indianapolis Dist. N.Y.P.S. Conv. July 1 to 8
 Stanley, T. H. 1242 Cottage Ave., Middletown, Ind.
 Ore. Pac. Dist. Camp July 14 to 24
 S. Calif. Dist. Camp July 25 to 31
 Starnes, Earl. 1317 Keller St., Evansville, Ind.
 Charleston, W.Va. June 15 to 26
 Dexter, Mo. June 27 to July 5
 Steelman, Thelma. Evangelist, Box 294, Gilmer, Texas
 Mt. Vernon, Texas July 6 to 17
 Houston (Woodsdale), Tex. July 20 to 31
 Steininger, Dwight F. Artist-Evangelist, Box 445, Nashville, Ind.
 Stevenson, Edward and Lydia. Singers and Musicians, Box 154B, Cuba, Ill.
 Strack, W. J. Box 215, New Lyme, Ohio
 Wood Harbor (Central), N.S. June 12 to 26
 Susuras, Nick. Box 485, Pasadena College, Pasadena 7, Calif.
 Sweeten, Howard W. Ashley, Ill.

Talbert, George H., and Wife. Evangelist and Singers, P.O. Box 438, Abilene, Kans.
 Detroit, Mich. June 3 to 12
 Tarvin, E. C. California, Ky.
 Taylor, Emmett E. and Jewell. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
 Taylor, Robert W. Evangelist, 240 Forestdale Ave., Knollwood, Dayton, Ohio
 Thomas, Fred. 2201 Morehouse Ave., Elkhart, Ind.
 Waverly, Ohio June 8 to 19
 Reserved (Home) June 22 to July 10
 Thompson, Harold C. P.O. Box 549, Blytheville, Ark.
 Tremain, W. L., and Wife. Trevecca Nazarene College, Nashville 10, Tenn.
 Turpel, J. W. Evangelist, Convene, Maine
 Tyson, Joe M., and Wife. Evangelist and Children's Workers, Rt. 6, Box 446, Waco, Texas
 Van Houten, L. L. Evangelist, 237 Columbia St., Shreveport, La.
 Van Slyke, D. C. 508 16th Ave., S. Nampa, Idaho
 Vennum, Earle and Elizabeth. 420 N.W. 40th St., Miami 37, Fla.
 Fort Lauderdale, Fla. June 15 to 26
 High Point (camp), N.C. June 30 to July 10
 Volk, Harold. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Reserved June 6 to 20
 Star (camp), Idaho June 23 to July 3
 Wagner, Allen H. 404 N. Kentucky Ave., De Land, Fla.
 Home June 2 to 20
 Hamilton, Ohio June 22 to July 3
 Wakefield, A. C. Song Evangelist, 515 Woodland St., Nashville, Tenn.
 Tenn. Dist. Camp June 20 to 26
 E. Tenn. Dist. Tour June 28 to July 10
 Walker, Lawrence and Lavona. 223 Ray Ave., N.W., New Philadelphia, Ohio
 Wallin, Henry B. Evangelist, 461 S. Seaward, Ventura, Calif.
 Ward, Lloyd and Gertrude. Preacher and Chalk Artist, 1115 N. Meridian St., Portland, Ind.
 Oakwood, Ill. June 8 to 19
 Wilmington (camp), N.Y. June 28 to July 10
 Weeks, James A. Evangelist, 841 S. River St., Franklin, Ohio
 Xenia, Ohio June 15 to 26
 Montpelier, Ind. July 5 to 10
 Wells, Kenneth and Lily. Evangelists and Singers, Box 679, Whitefish, Mont.
 Morgantown (Tab.), W.Va. June 8 to 19
 Sawyer (Dist. Assembly), N.D. June 29 and 30
 Whisler, John F. Blind Singer, 404 N. Francis St., Carthage, Mo.
 White, W. T. Evangelist, Clearwater, Kans.
 Broken Arrow, Okla. June 15 to 26
 Walters, Okla. June 29 to July 10
 Whiting, Warren and Katherine. Musician and Song Evangelist, 139 S.W. 35th Ave., Ft. Lauderdale, Fla.
 Whitley, C. M., and Wife. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.
 Whitworth, James H. Box 401-A, John's Hill Rd., Cold Spring, Ky.
 Wiggs, W. Frank. Evangelist, Cor. E. Nettleton and Sycamore Ave., Jonesboro, Ark.
 Wilkinson Trio (Lloyd M., and Wife, and Daughter Margaret). Singers and Musicians, 1104 Pennsylvania, Columbus, Ind.
 Williams, J. E. P.O. Box 527, Kansas City 41, Mo.
 Fullerton, Calif. June 8 to 19
 Buhl, Idaho June 23 to July 3
 Williams, Lillian. 627 W. Broadway, Sparta, Tenn.
 Willis, Harold J. and Mae. Preachers and Children's Workers, P.O. Box 527, Kansas City 41, Mo.
 Willison, Otto R. 501 N.W. 10th St., Bethany, Okla.
 Oklahoma City (Meridian), Okla. June 15 to 26
 Heavener, Okla. June 29 to July 10
 Wire, B. N. 518 N. College St., Bethany, Okla.
 Wolfe, E. D. Evangelist, 820 Edina Ave., Salem, Ore.
 Woodward, George P. Artist-Evangelist, 201 N. Warren Ave., Columbus 4, Ohio
 Powhatan Point, Ohio June 10 to 19
 Asheville, N.C. June 24 to July 3
 Woolman, J. L. 223 N. Hammond, Bethany, Okla.
 Mexico, Mo. June 15 to 26
 Oklahoma City (Grand Blvd.), Okla. July 5 to 17
 Wooton, B. H. Evangelist, 2519 Galbreth Rd., Pasadena 7, Calif.
 Wright, Guy and Lillian. Preacher and Singers, Gen. Del., Staunton, Va.
 Berkeley Springs, W.Va. June 8 to 19
 Wynkoop, Ralph C. Evangelist, 6120 S.E. Knapp St., Portland 6, Ore.
 San Francisco (1st), Calif. June 19 to 26
 Yeatts, Lowell L. 325 W. 6th St., Peru, Ind.

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